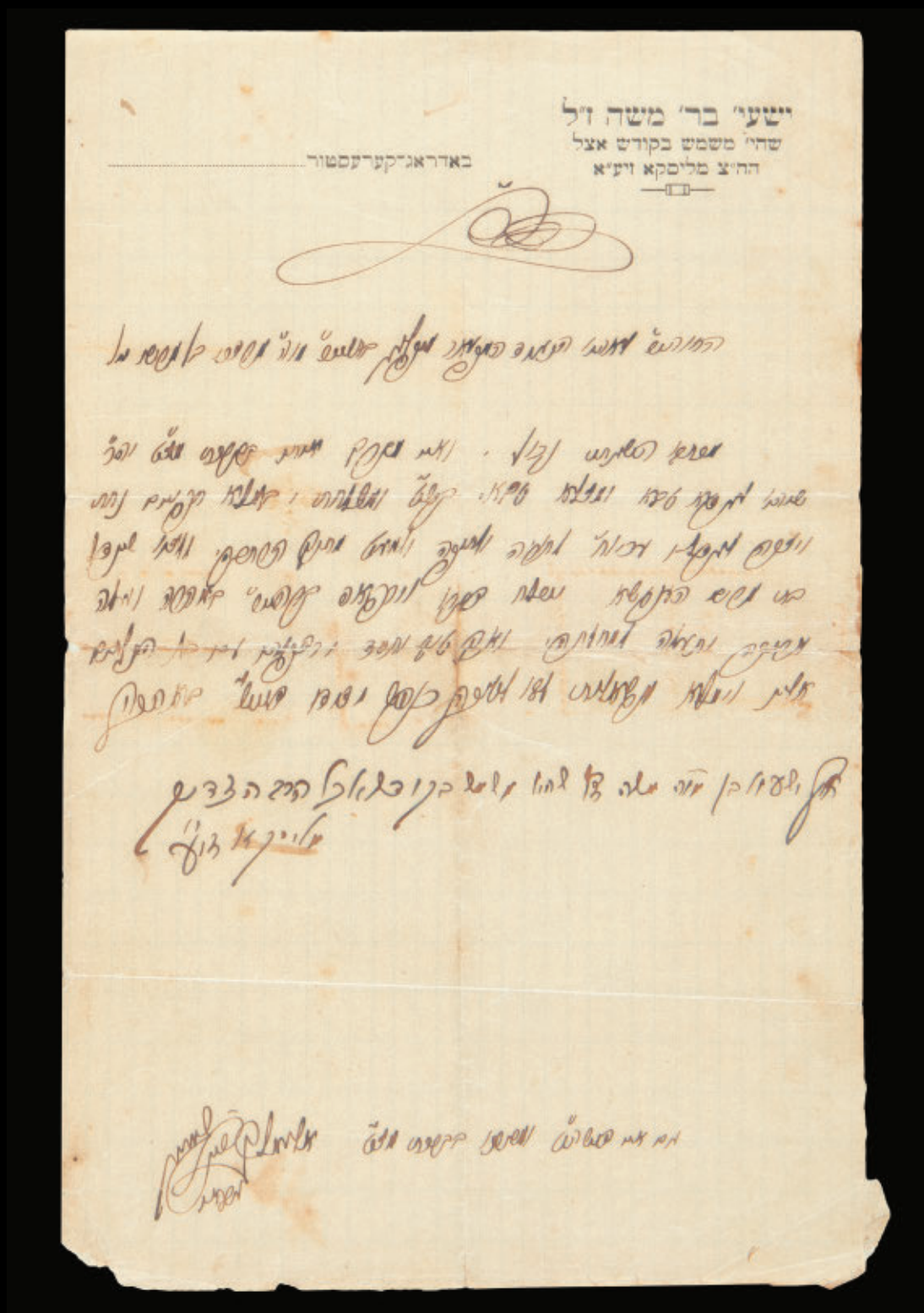


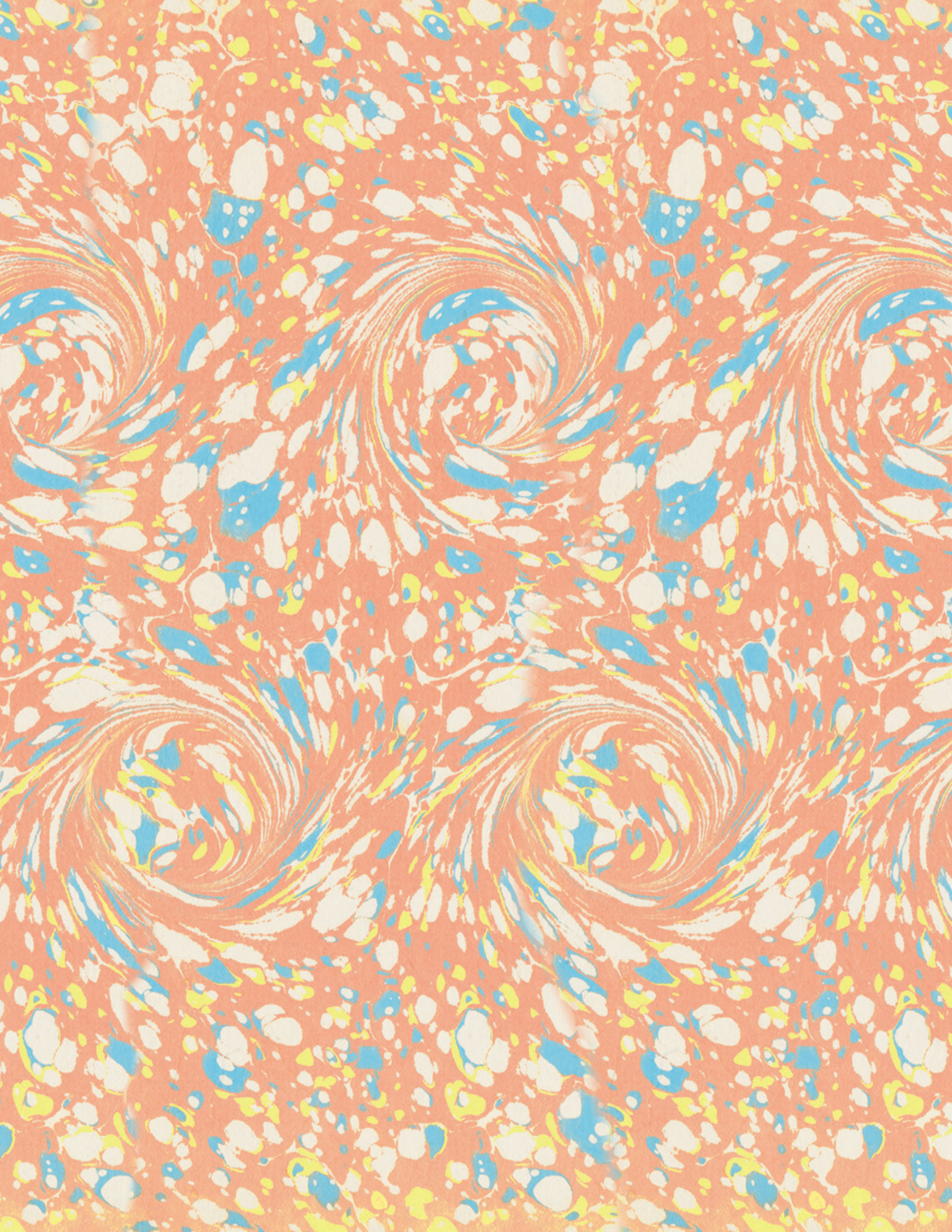
# FINE JUDAICA

PRINTED BOOKS, MANUSCRIPTS, GRAPHIC & CEREMONIAL ART



KESTENBAUM & COMPANY  
THURSDAY, NOVEMBER 12<sup>TH</sup> 2020









KESTENBAUM & COMPANY

.....  
Auctioneers of Rare Books, Manuscripts and Fine Art



1<sup>st</sup>  
The President of the United States, may  
his administration secure to the citizens of  
America the Liberty obtained by his Valor

2<sup>nd</sup>  
The Vice President

3<sup>rd</sup>  
The Senators & Representatives of the Union

4<sup>th</sup>  
The State of Virginia may its citizens be as  
conspicuous in Patronizing the Arts &  
Encouraging Agriculture & Commerce as  
they were in defending the Liberty of their  
Country

5<sup>th</sup>  
The Governor & Council of this Commonwealth

6<sup>th</sup>  
The General Assembly may their Acts  
tend to advance the Honor & promote  
the Happiness of their Fellow citizens

7<sup>th</sup>  
The Mayor & Corporation

8<sup>th</sup>  
May the Memory of those Heroes  
who gloriously fell in Defence of  
American Liberty be ever held in  
Grateful Remembrance by their Country-  
men



# Catalogue of **FINE JUDAICA**

.....

Printed Books, Manuscripts,  
Graphic & Ceremonial Art

Featuring  
Distinguished Chassidic & Rabbinic  
Autograph Letters



Significant Americana from the Collection of a Gentleman,  
including Colonial-era Manuscripts



To be Offered for Sale by Auction,  
Thursday, 12th November, 2020  
at 1:00 pm precisely

**This auction will be conducted only via online bidding through  
Bidspirit or Live Auctioneers,  
and by pre-arranged telephone or absentee bids.  
See our website to register (mandatory).**

**Exhibition is by Appointment ONLY.**

This Sale may be referred to as:  
“Shinov” Sale Number Ninety-One

.....  
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## Order of Sale

Manuscripts: Lot 1-17  
Autograph Letters: Lot 18 - 112  
American-Judaica: Lot 113 - 143  
Printed Books: Lot 144 - 194  
Graphic Art: Lot 195-210  
Ceremonial Objects: Lot 211 - End of Sale

*Front Cover Illustration: See Lot 96*  
*Back Cover Illustration: See Lot 4*

List of prices realized will be posted on our website following the sale  
[www.kestenbaum.net](http://www.kestenbaum.net)



## — MANUSCRIPTS —



- 1 **(BIBLE)**. Cesare Barzi. Decisiones almae Rotae Bononiensis. First edition. ff. (52), 418, (1). Venice, Damianum Zenarium, 1603. **BINDING INCORPORATING A 15TH-CENTURY HEBREW BIBLE FRAGMENT**. *Folio*.

1603. **\$500 - \$700**

✎ The vellum binding is a Masoretic manuscript (note the masorah gedolah that is visible on the bottom), and the text on the side of the attached image is the Book of Kings I, chap. 8. The other side is from the Book of Chronicles II, Chap. 2:1-13. Both leaves appear to be in the same hand.

- 2 **(CHEVRA KADISHA)**. Derech Eitz HaChaim [regulations and procedures for a Burial Society]. Hebrew manuscript written (mostly) by Yisroel Fa'sh (the town rabbi?) in square and cursive calligraphic Aschkenazic hands on paper. *pp. 45. Stained and worn from use. Contemporary boards, loose, lacking spine. 4to.*

Kiskőrös (Korosch), Hungary, 7th Adar, 1825.  
**\$1200 - \$1800**

✎ Written in a fine Hebrew prose, this manuscript is interspersed with prayers and recitals for the dying, along with original poetry.

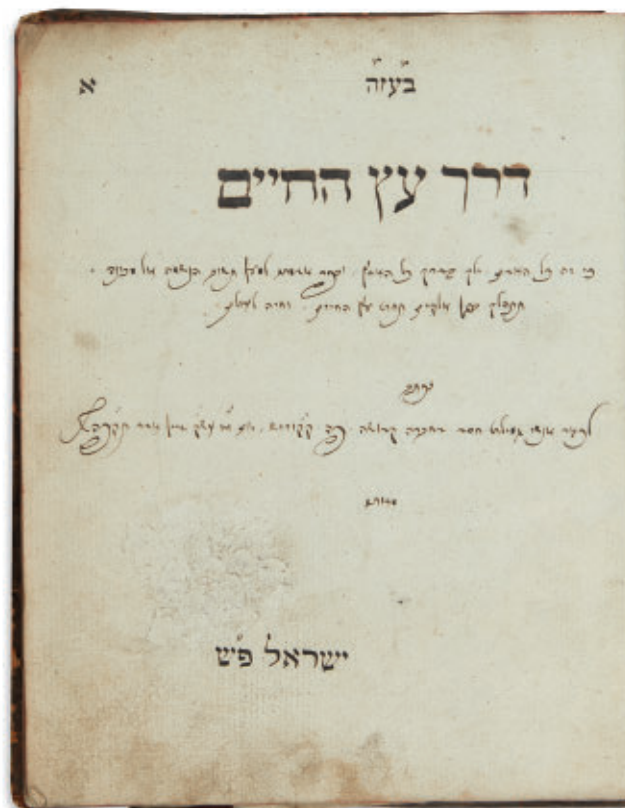
The manuscript commences with a prayer for the raising of a gravestone; then by an original double acrostic poem forming the names Yisrael and Korisch, bearing the title Mizkereth Ahavah ("A Memento of Love"); following which is a Yiddish introduction; a well organized Table of Contents; and 18 Burial Society regulations.

The introduction is most sensitive, containing such sentiments as "May every person proceed in peace and rest with tranquility."

The regulations (takanot) range from protocols for visiting the sick, the method for ablution for a body, to how to appropriately treat the bereaved during shiva.

Kiskőrös, a town situated in Hungary's wine region, had a Jewish community numbering 400 in 1900. For details see [https://www.jewishgen.org/yizkor/pinkas\\_hungary/hun506.html](https://www.jewishgen.org/yizkor/pinkas_hungary/hun506.html).

Aside from its aesthetic elegance, this manuscript offers an impressive look at the workings and aspirations of an important communal institution in an otherwise unremarkable Jewish community two centuries ago. - For even amidst obscurity, treasure is found.







- 3 **CHAGALL, MARC.** Group of eleven Autograph Letters Signed by Marc Chagall, all written in Yiddish to David Giladi. All with corresponding autographed envelopes. \*WITH: One typed letter in French to Giladi from Mrs. Chagall. ALSO: An invitation to an exhibition, inscribed by Chagall; ACCOMPANIED BY: Sibir (Siberia). Poetry by Abraham Sutzkever. Illustrated by Marc Chagall. Jerusalem, 1952. **WARMLY INSCRIBED ON TITLE PAGE, BY BOTH AUTHOR AND ILLUSTRATOR. ALL SEVEN TEXT ILLUSTRATIONS SIGNED BY CHAGALL IN BLUE INK.** Further details concerning these letters available upon request.

Vence, 1970's. **\$2000 - \$3000**

⌘ A moving collection of letters by Chagall in which tension is clearly discerned between the artist's universalist tendencies, his deep and abiding Jewish ethos, and his fervent love for the youthful State of Israel.

David Giladi (1908-2009) was one of the founders of Israel's Ma'ariv daily newspaper and editor of its literary magazine. He later served as Israel's ambassador to Hungary. The title page of this book of poems bears warm inscriptions from both Sutzkever and Chagall, with whom Giladi maintained an ongoing correspondence throughout the 1970s. Giladi's biography of Chagall appeared the year following the artist's death in 1985.





- 4 (GERMANY). Sepher Takanoth of the Chevra Kadishah of Bamberg. Hebrew manuscript written in square and cursive calligraphic Ashkenazic hands. Principally prepared by Moshe Glick. Title-page very finely composed in pen-and-ink by Abraham ben Joel Schmanz in Bamberg (see below). Attached: German notes describing the manuscript by the historian Dr. Adolf Abraham Eckstein (1857-1935) who served as rabbi in Bamberg from 1888-1926. ff. 25. Few light stains. Contemporary boards, rubbed. 4to.

Bamberg, 1778-91. \$7000 - \$10,000

⚡ This Pinkas records the statutes of the Bamberg Burial Society. The regulations ensured decorum and close bonds among members. For example, the first regulation states that gentlemen must gather each Sabbath and Festival day one hour before Mincha to study Torah: Pirkei Avot in the summer, and in winter, the Haftarah with commentary.

Includes notations and signature of Landesrabbiner Juda Katz (1770-1788) and resolutions to make certain changes, confirmed and signed by Landesrabbiner Löb Berlin (1789-1794). On an individually attached sheet are the minutes containing a decision to employ a teacher to give daily shiur. At the end, some notes (Gedachts-Chronik) of a former book owner.

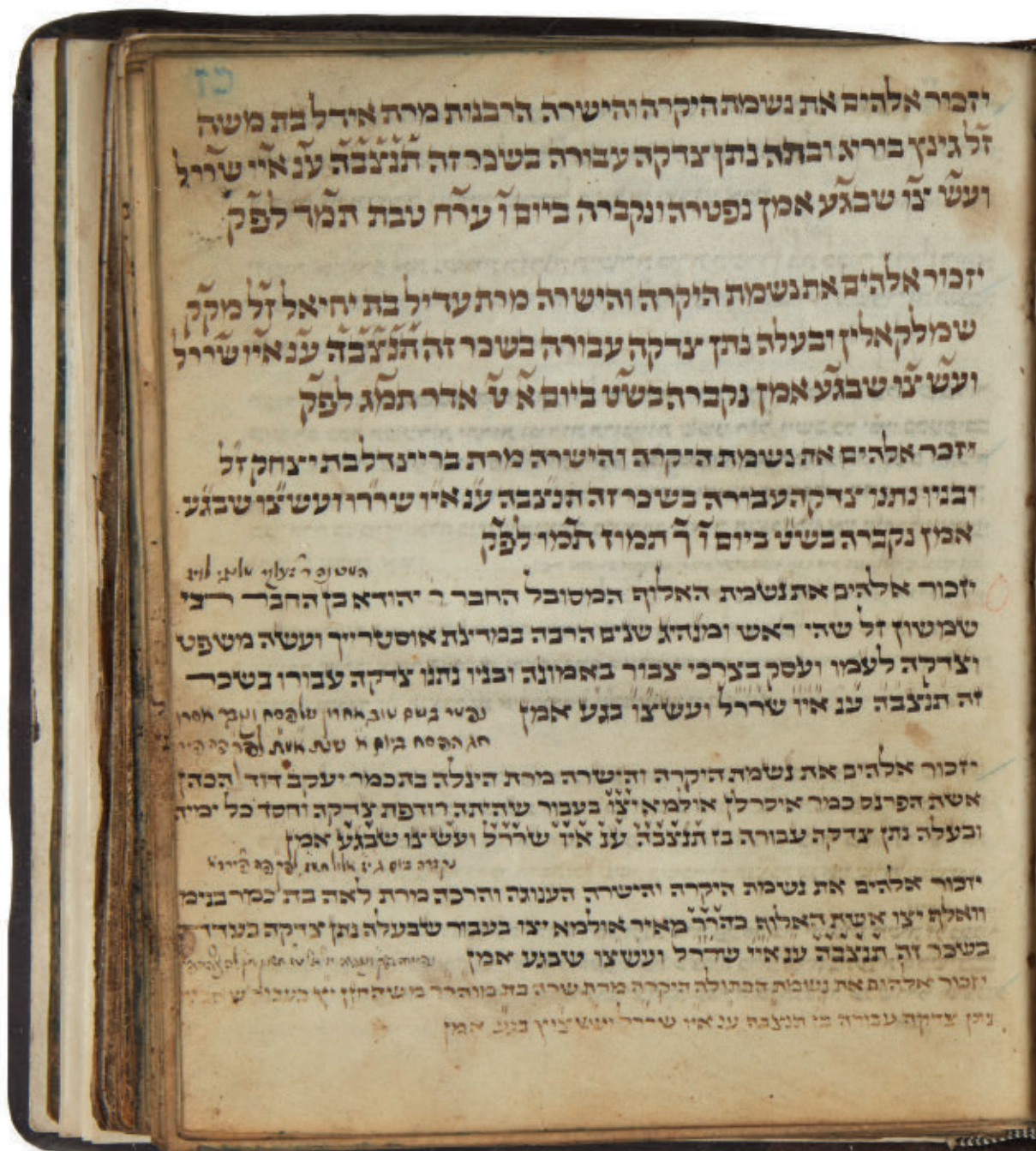
The **BEAUTIFULLY EXECUTED TITLE PAGE** features a large crown adorning an oval with the title and subtitle of the Pinkas, with a young man and a lion alongside. Below are animals at pasture with a Hebrew motto allusive of Jeremiah 50:17 "A reward for assembling/ the scattered sheep, gathering."

See A.A. Eckstein, Geschichte der Juden im ehemaligen Fürstbistum Bamberg, bearbeitet auf Grund von Archivalien, nebst urkundlichen Beilagen (Bamberg, 1898) pp. 95-97; and his article in Monatsschrift für Geschichte und Wissenschaft des Judentums (1924) pp. 307-16. The title page of this manuscript was reproduced in the Bayerische Israelitische Gemeindezeitung (1928) p. 163. See also R. Hanemann (Ed.) Jüdisches in Bamberg: Schriften der Museen der Stadt Bamberg 51. (Petersberg: Imhof, 2013).

Rabbi Adolf Abraham Eckstein was a representative of liberal Reform Judaism in Germany. As an historian he wrote numerous monographs and essays on the history of the Jews in Franconia (see [https://de.wikipedia.org/wiki/Adolf\\_Eckstein](https://de.wikipedia.org/wiki/Adolf_Eckstein)).

There had been a Jewish presence in Bamberg since the Middle Ages, with alternating phases of settlement and persecution (First Crusade (1096), Rintfleisch massacre (1298), pogroms after the Black Death (1348), various mob attacks (between the 14th and 17th century). In 1633, the Jewish community in Bamberg numbered ten families, whose right of residence was recognized in 1644. The Jewish community in Bamberg numbered about 1,270 in 1880 (4.3% of the total population). The city of Bamberg is renowned for a medieval cathedral whose chief ceremonial entryway (Fürstenportal) shows a lavish group of sculptures representing the Last Judgment. Flanking this ensemble are monumental sculpted female personifications of the Church (Ecclesia) and Synagogue (Synagoga).





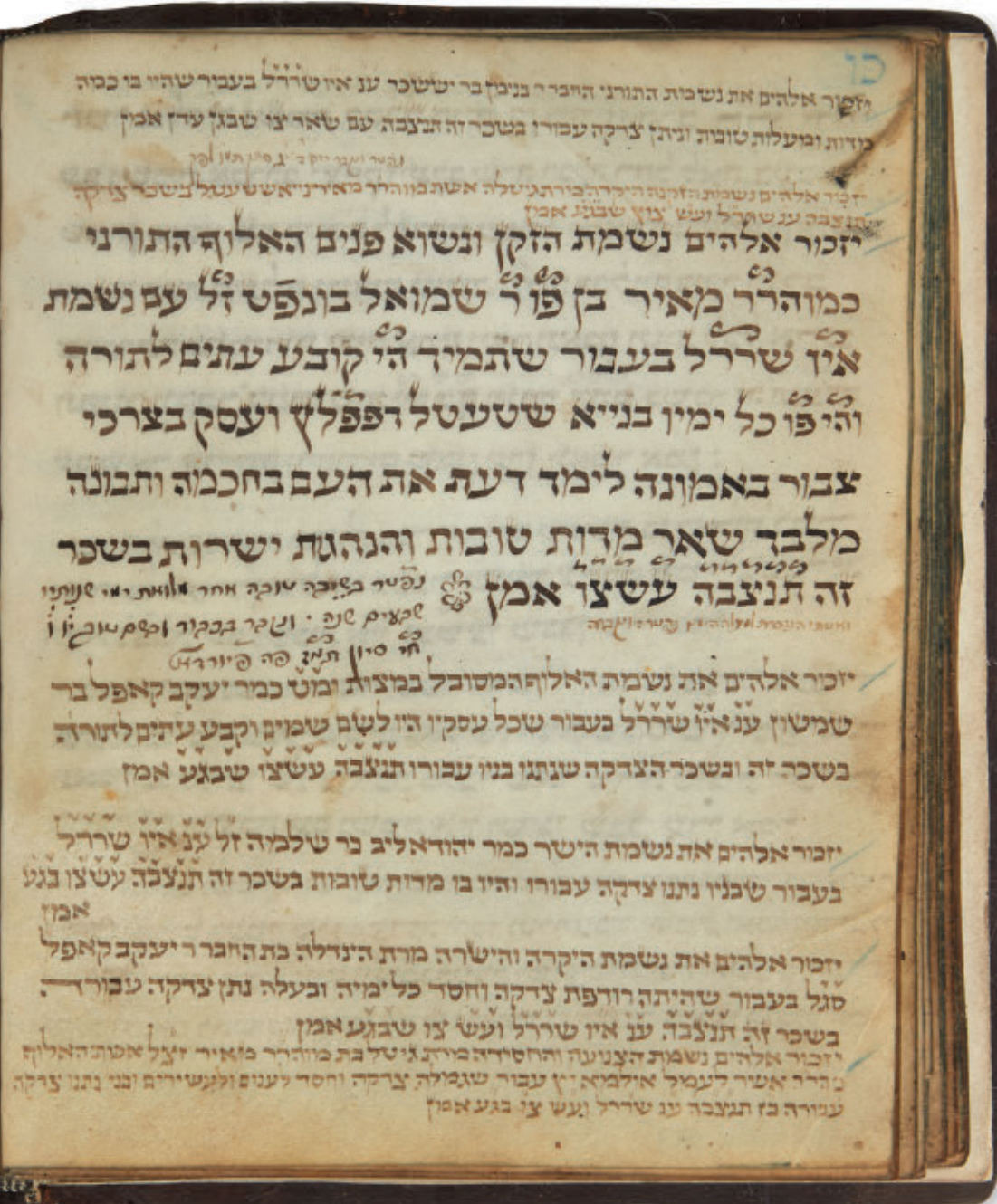
- 5 **(GERMANY).** Fürth Memorbuch. A Yizkor - Memorial Volume, 1650-1828. Hebrew Manuscript written **ON VELLUM** in square and cursive calligraphic in various Ashkenazic hands. **WITH SEVERAL HUNDRED ENTRIES OF NAMES.** pp. 152. *Lightly stained in places. Later calf retaining earlier covers, rubbed. 4to.*

Fürth, 1650-1828. **\$30,000 - \$50,000**

• This wonderful manuscript is the Memorbuch used by the community of Fürth on Sabbaths and Festivals when the Yizkor memorial service was recited. **IT IS RIFE WITH GENEALOGICAL, ONOMASTIC, AND HISTORICAL INFORMATION OF GENERATIONS OF JEWS FROM THIS BAVARIAN CITY AND ITS SURROUNDING COMMUNITIES.**

The volume begins with the prayers following the reading of the Torah and then provides a list of names of Ashkenazic sages and communal leaders from centuries past. The second entry is for Rabbeinu Gershom Me'or HaGolah of the 11th century, the fourth is for Rashi ("for he enlightened the eyes of those in the exile with his commentaries"), and the fifth, his grandsons the Tosafists Rabbeinu Tam and Rashba'm. Earliest is a prayer for Rabbi Shlomo and Madam Rachel, "for they acquired the cemetery of Mayence, toiled for the communities, and annulled [unfavorable] decrees."





Following this are hundreds of entries for rabbis, communal leaders, philanthropists, scholars, men and women of high standing and renown in Fürth. These entries are written in a variety of handsome hands over a period of nearly two centuries. Many of the entries record the good qualities and deeds of these individuals and thus an insight is provided whereby names can be seen as actual individuals.

The final entry is from January of 1828: "Remember O God, the soul of an upstanding man, a leader of our community, the Chaver Shmuel the son of the Chaver Yitzchak of Stuttgart, for his fine qualities, honesty, and faithful service to the community. He distributed an abundance of funds to the poor and to scholars. His widow and children donate charity for his soul."

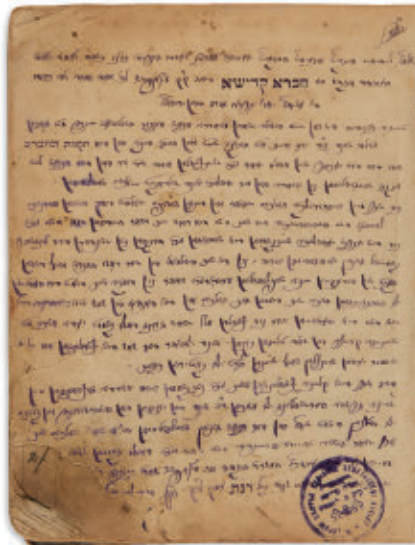
Following this are a few blank folios for entries never made, and then a lengthy section of Yizkor prayers in memory of martyrs from towns throughout Germany and Poland: 39 German towns and cities are recorded and 35 Polish locations named. Communities afflicted by the Chmelnitsky massacres of 1648-49 and pogroms in the 1650's are of course noted, yet the martyrs of Poland are also disturbingly recent in date.

Jews were first mentioned in connection with Fürth in 1440. Later dispersed, the community was augmented at the end of the Thirty Years' War (1614-48). Its cemetery dates from 1607; the first synagogue was built in 1617.

THIS AESTHETICALLY PLEASING MANUSCRIPT IS UNIQUE AND PRESERVES NAMES, HISTORY, AND JEWISH CUSTOMS, WHICH WOULD OTHERWISE BE LOST TO TIME.



Lot 6



Lot 7



Lot 8

- 6 **(HUNGARY).** Sefer HaZkarath Neshamoth. Hebrew manuscript written in square and cursive calligraphic Ashkenazic hands. Principally prepared by Moshe Glick. Title-page finely composed in pen-and-ink. *pp.* 38 (excluding blanks). *Light wear. Original binding with manuscript inlay pasted onto upper cover, rubbed. 4to.*

Tótkomlós (Békés County), Hungary, 1906. **\$1000 - \$1500**

⚠ This Yizkor-Book for the town of Tótkomlós was written on thick paper with gilt edges by the scribe Moshe Glick for the local Chevra Kadisha headed by Yehudah (Lipot) Itzkowitz and Pesach Levinger.

The first sixteen pages are memorials ("Kel Maleh Rachamim") composed in the scribe's large, handsome hand for the dead, ranging from 1871-1905. Following these are many more pages in various hands with lists of names to be recited at Yizkor. The names are given in full in Hebrew and generally in Hungarian as well.

Jews were only permitted to settle in Tótkomlós and other Hungarian towns after the Revolution of 1848. A Chevra Kadisha and synagogue were established there in 1884 and a Jewish school in 1895. It's Jewish population at the time numbered about 150.

See <https://dbs.bh.org.il/place/t-o-t-k-o-m-l-o-s>.

- 7 **(HUNGARY).** Pinkas of the Chevra Kadisha of Kapesz. Hebrew manuscript on paper, written in cursive Ashkenazic hands. *pp.* 280 (excluding blanks).

Kapesz (Nagykapos), 1866-1908. **\$1500 - \$2500**

⚠ This manuscript records the names, payments and obligations of dozens of Hungarian Jews and their families in this fin de siècle Jewish community.

An Orthodox Kehillah was formed in Nagykapos (known as Kapes in Yiddish) following the emancipation of the Jews in Hungary in 1867. A synagogue was built in 1890, as well as other communal institutions, such as a Talmud Torah, and Chevra Kadisha. By the 1920's, the community numbered some 500 persons. Rabbi Yehoshua Heschel Fried (d. 1921) known as the Kapisher Rebbe, was the rabbi of the community for 46 years, beginning in 1875.

This Pinkas is a rich resource for genealogy and research into Hungarian Jewry.

- 8 **(LITURGY).** (Seder Selichoth - Chevra Kadisha). Manuscript in Hebrew written in a fine calligraphic hand **ON VELLUM** by the scribe Reuven, son of Rabbi Aryeh Leib Darshan of Walsch. Title page in red and black ink. *pp.* 8. *Recent marbled boards. Sm. 4to.*

(Poland), 1778. **\$1500 - \$2500**

⚠ The title page of this manuscript states that it was utilized by the members of the Burial Society who would gather on the eve of the 1st of Kislev to fast and recite Selichoth. Afterwards they would assemble in the cemetery and ask forgiveness from the departed souls.

The scribe states he copied the penitential prayer here, an alphabetical acrostic entitled "Ana Elo-hei HaShamayim Ha'E-l HaGadol (composed by R. Tevele ben Yechezkel) from a manuscript Siddur that belonged to his father "the significant rabbi, great light, Hassid, and martyr Rabbi Aryeh Leib Darshan."

Rabbi Aryeh Leib Darshan was one of the accused in a blood libel in Posen in 1736. The dreadful details of his arrest and execution appear in the introduction of R. Shmuel ben Azriel's Sepher Amudei Olam (Berlin, 1741).

This Selicha text later appeared in print in: Seder Chevra Kadisha U'Vikur Cholim DeKehal Kodesh Posen (Krotoszyn, 1858).



- 9 **(LITURGY).** "Hazkorath Neshamoth..." Anthology of Hebrew prayers for the Sabbath, mostly for the Hazan. Hebrew manuscript written in square and cursive calligraphic Ashkenazic hands **ON VELLUM** and paper. Illuminated title-page, featuring Moses and Aaron, records the name: Leib Kat'z of Fürth. Following leaf decorated in colors featuring floral vase. With later stamp of Rabbi Dr. L. Breslauer (Fürth-New York, 1894-1983). ff. 14 (ms. on vellum), ff. 11 (ms. on paper), ff. 32 (printed). Worn from extensive use, title page torn, stained in places. Contemporary calf-backed marbled boards, rubbed. 4to.

(Fürth), 1762. **\$6000 - \$9000**

☛ The volume includes:

- \* A truncated Friday Evening service.
- \* Recitations following the Torah Reading and prior to Mussaph including several public readings ("Mi Shebeirach").
- \* Yizkor service to be recited on the Sabbaths before Shavu'oth and Tisha B'Av, which includes a list of outstanding Ashkenazi rabbis, communal activists, and martyrs of prior centuries. With a separate list of communities in Poland and named martyrs.
- \* Special Yizkor entries for Leib Katz's father and wife, Sarah Rachel Pessel bath R. Yissachar Kohen.
- \* Prayer for the Monarch: Friedrich Wilhelm II of Prussia (1744-1797) and his wife Frederica Louisa (1751-1805) are written in the original text. Pasted on top of these names are two panels added at later dates. One is for Maximilian I Joseph of Bavaria (1756-1825) and his wife Frederica Carolina (1776-1841), and another paste-on for Ludwig I of Bavaria and his wife Therese (1792-1854).
- \* Twenty pages of Yizkor entries written and bound in over many decades. In addition to a list of names, these entries often include descriptions with the unique virtues of individuals.
- \* At the very end of this manuscript volume are bound the Haftarothe for the entire year taken from a printed text.

**BASED ON ITS WELL-THUMBED CONDITION, THIS TREASURED VOLUME WAS CLEARLY UTILIZED FOR A VERY LENGTHY PERIOD OF TIME. MOST LIKELY IN THE BAVARIAN COMMUNITY OF FÜRTH.**

- 10 **(MOHEL-BOOK).** David Lida. Sepher Sod Hashem [Mohel's compendium with prayers]. With commentary Sharvit HaZahav. **WITH 296-PAGE MANUSCRIPT SUPPLEMENT**, recording 1,818 CIRCUMCISIONS performed by the noted Mohel **R. ELIEZER LIEPMAN PHILIP PRINS**. Hebrew, with occasional use of German and Dutch. ff. 36 (printed). Some foxing. Original roan, rubbed. 8vo.

Vienna, Anton Schmid, 1837. **\$3000 - \$5000**

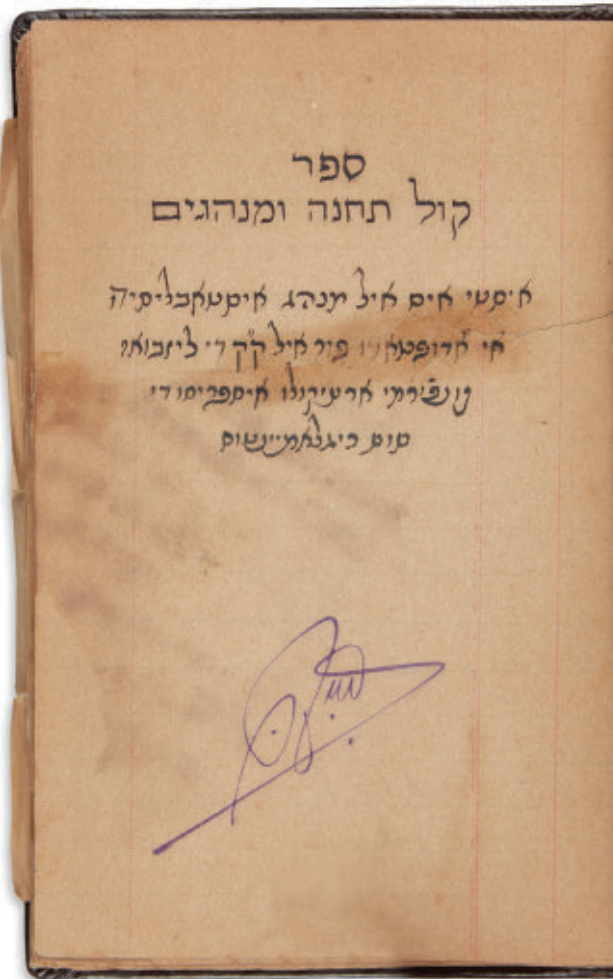
☛ **ELIEZER LIEPMAN PHILIP PRINS'S PINKAS MOHEL CIRCUMCISION-REGISTRY.**

A record of 1,818 circumcisions performed by Rabbi Prins between 1855 and 1889. Each listing, consisting of name, date, and place, is meticulously recorded in his neat hand.

Eliezer Liepman Philip Prins (1835-1915) was an Amsterdam businessman, bibliophile and scholar, as well as an active mohel. In 1887 he retired and moved to Frankfurt, where he devoted himself to scholarship full time. He corresponded with many of the great Jewish scholars of the day, and published valuable scholarly works on Talmud and the liturgy.

See M. Herskovics & E. Bendheim (Eds.) Eliezer Liepman Prins, Parnas L'Doro: His Scholarly Correspondence (1992 and 1996).





- 11 **(PORTUGAL)**. Sefer Kol Techina U'Minhagim [ceremonies]. According to the custom of Lisbon. Manuscript in Hebrew written in square and cursive Sephardic hands. Occasional use of Ladino. pp. 44 (excluding blanks). Foxed, ink oxidized creating some lost portions, few neat taped repairs. Modern calf. 8vo.

Lisbon, 1908. \$800 - \$1200

This manuscript is a handbook of prayers and supplications relating to deathbed ritual. The title page, in Ladino, states that it follows the Minhag established and adopted for "Kahal Kodesh Lisboa."

Appearing is a Hebrew and Spanish ownership inscription by Shem Tob Qeurub ben David written in the Solitreo script used in the Balkans and Turkey, with the date of Elul 5684 (1923). At the end is another inscription, that of Moses S. Qeurub, with the date of 22 November 1908.

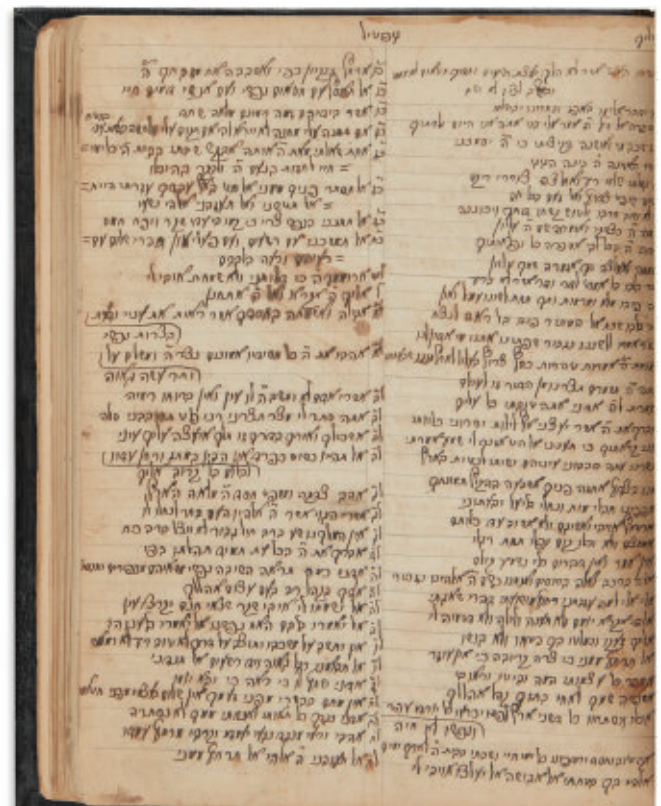
The volume includes an abridged Shema, prayers to be said when the Tahara is performed, when the mourner's clothing are ripped, the Tziduk HaDin prayer when burial is complete, pizmonim, such as Lemitvadeh Chatosav by R. Moses ibn Ezra, a meditation on the confession of sins before death, etc.

After the Inquisition faded in the 19th century, certain affluent Jewish families, mainly of Morocco and Gibraltar, returned to Portugal. The Lisbon community achieved a size whereby a synagogue, Shaarei Tikvah, was established in 1904, the first in more than 400 years.

- 12 **(RABBINICS)**. (Customs and Laws of the Death-cycle). Anonymous. Manuscript in Hebrew written in square and cursive calligraphic Ashkenazic hand. pp. 194. Contemporary boards. 4to.

N.p., 19th century. \$1200 - \$1800

This anonymous **UNPUBLISHED MANUSCRIPT** is an untitled, yet complete work focusing on the proper attitudes, behaviors, and Halacha of everything that occurs from visiting the terminally ill through burial and Shiva. The highly learned author, who cites from all over rabbinic literature, writes in a fine, clear hand, each page laid out in a useful and pleasing manner, with topics supplied in the margins. Included is an extensive Yiddish translation of the lengthy Viduy confessional that can be recited with a dying person who does not understand the Hebrew.





- 13 **RAWNITZKI, YEHOSHUA CHANA.** (Israeli publisher and literary partner of Bialik, 1859-1944). Archive of miscellaneous papers. Texts in English, Hebrew and Yiddish. Collection of approx. 750 papers including: Typescript and printer's proofs of Sepher Ha'Agadah with author's corrections in pen. \* English translation of Introduction to The Book of Agadah and pp. 2-16 of text. \* Notes for his collection of poems by medieval Spanish poet Solomon ibn Gabirol (published 1927/8). (Includes old photostats of ancient mss). \* Early manuscripts from Rawnitzki's days in Odessa. \* Papers of Va'ad HaLashon [Committee of the Hebrew Language], of which Rawnitzki was an active member. \* Dvir Publishing House correspondence. \* Newspaper and journal articles by Rawnitzki. \* Family papers (most notably, son Eliyahu, who succeeded his father at Dvir). Etc. *Sold not subject to return.*

**\$3000 - \$5000**

🕯 **ARCHIVE OF ONE OF THE PIONEERS OF MODERN HEBREW LITERATURE.**

Rawnitzki (1859-1955) a native of Odessa, exerted significant influence on the development of Modern Hebrew literature, both as a writer and as a publisher. He is particularly celebrated for his popular Sepher Ha'Agadah (1908-11), a collection of the tales of the Rabbis, written in collaboration with the poet H.N. Bialik. Rawnitzki established two Hebrew publishing houses, the first, Moriah in Odessa (1901), the second, Dvir in Tel Aviv (1921). In both endeavors, his lifelong friend Bialik was an active partner. (See EJ, Vol. XIII, cols. 1588-9).

In the present notes for his work on ibn Gabirol, we see how resourceful Rawnitzki was in tracking down poems attributed to ibn Gabirol in manuscripts scattered around the world. Besides scouring libraries, he mentions a manuscript he found in the possession of the Karaite Chazan of Evpatoria (Gozlava), Crimea, and a Genizah fragment in the possession of the Chief Rabbi of France, Israel Levi. Neither was Rawnitzki necessarily daunted by authority Israel Davidson's judgment in an instance where the manuscript evidence pointed in the opposite direction from Davidson's surmise. The impression one receives from the archive is that Rawnitzki paid meticulous attention to the textual variants.

Rawnitzki's grandson Yonah Yarchi (Rawnitzki) was felled in the Sinai Campaign of 1956; two months later, the soldier's father Eliyahu Rawnitzki died. The collection here includes a pathos-laden letter of condolence from author Yehudah Even-Shmuel (Kaufman) to Eliyahu Rawnitzki upon the death of his only son Yonah. One should note that Even Shmuel himself lost his only son in the War of Independence in 1948. (Concerning the relation between Even-Shmuel and his lamented son, see the fictionalized account of Shraga Kadari, Professor Elkanah ve-Rami Beno [1971]).

An inventory of the papers in this Lot is available upon request.

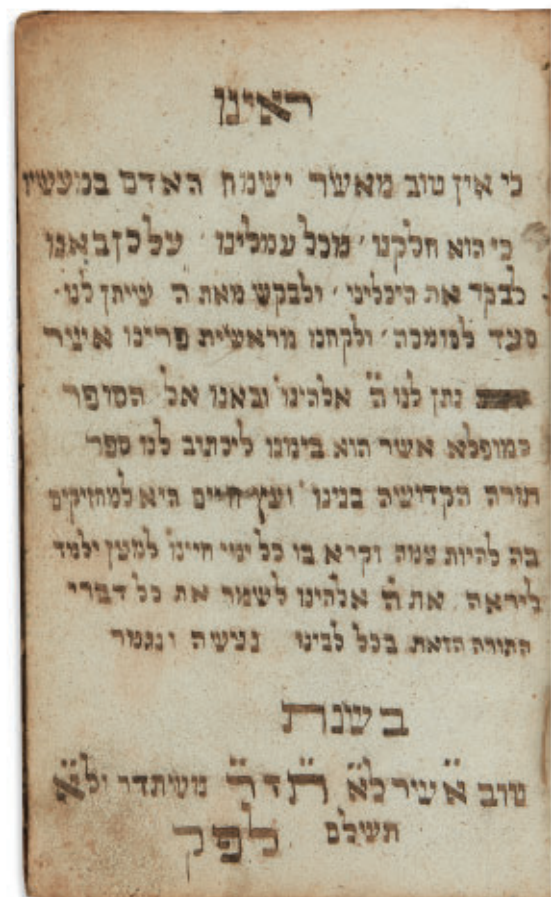
- 14 **(SLOVAKIA).** Pinkas. From the Community of Vaziló. Hebrew manuscript on paper, written in square and cursive calligraphic Ashkenazic hands. *pp.* 38 (excluding blanks). Few stains. Original boards, worn. 4to.

Vaziló, 1850. **\$800 - \$1200**

🕯 The ledger-book for "Our Chevra," an association in Vaziló (Námestovo District), Slovakia.

Containing dozens of entries for individual members on dedicated pages, listing dates of importance, honors, Jahrzeits, donations and the like. At the beginning of the volume is a beautiful entry relating to the writing of a Sepher Torah in 1843, along with the names of the donors.

A fruitful resource for genealogists.



# ספר תהלים

אשרי האיש אשר אומר תהלים בשירה ובכוונת הלב  
ויהיה אמירתו נחת רוח לפני השכינה ועל ידי אמירת  
תהלים זכות דוד המלך יגן עלינו ויעמוד לנו שנזכה לומר  
שירה לעולם הבא ולשיר בקול נעים גילה ורגן כבוד ולבנות  
בבית אלהינו במהרה בימינו אמן §

וכל איש יודע מדת נפשו ומוצור ומוצוק  
ימצאנו הן הוסה במכאוב על משכבו אז  
הושם בסר רגלו או יעבר עליו דבר רע  
מקרה בלתי טוב ישפך שיחו לפני יושב  
ומצפה לתהלות דוד בן ישי במאמר חב ל  
אז נרפא מעגעי לבבו ורוח לו ורוח הצלה  
יעמר לו ממקום ברוך הוא §  
נעזיה ונגמור על ידנו המהירים בעט הכתובים  
ממר לדרך אחד מוכן לא נעדר  
גיום ר ערה בשנה תקעו לפק

חזק  
על כפי



15 (BIBLE). Sepher Tehillim [Book of Psalms]. Manuscript in Hebrew written ON VELLUM in square and cursive calligraphic Ashkenazic hands in (waned) gold ink. pp. 68. Previous owner's annotations. Stained and worn through extensive use. Contemporary calf, rubbed, spine worn. Square folio.

(Moravia), Erev Rosh HaShanah, 1814. \$15,000 - \$25,000

At the start of this fine manuscript is a page headed: "All of these came to donate toward the writing of this Psalms on parchment, each man according to his heart's donation." Thirty-six names are listed, each with the amount of his donation.

After an elaborate introduction that includes Techinoth to be said prior the recitation of Psalms, all 150 chapters of the Psalms are written in a large, clear hand, divided by the seven days of the week according to the traditional format. Psalm 119, an epic alphabetic acrostic chapter, is written in a striking poetic layout.

The end-matter contains various prayers for challenging times: Sickness; Difficult childbirth; Deathbed; as well as a prayer for changing the name of a gravely sick person. A final colophon names a particular donor, Yosef ben Shlomo Koenig, his son Esriel, and his wife Hindel bath Aharon Baer Segal of Trebitsch, Moravia.

The opening title was originally composed as an illustrated page, however the passage of time has caused the illustrations to wear away and only shadows of the designs may still be seen.

Clearly, despite best intentions, this manuscript was composed on slightly inferior materials due to limited funds and possibly limited skills. Yet that precisely results in a manuscript that is now of great codicological interest. For the particular common, folk inspiration behind the creation of this volume can most certainly be directly seen and just divined.



- 16 **TORAH SCROLL** Large Sepher Torah written **ON GEVIL** in a North African square Hebrew hand, 51 lines to a column. Set on wooden rollers. Height of scroll: 26 inches. Images available upon request. *Some staining and scribal restoration. Sold not subject to return.*

18th / 19th century. **\$5000 - \$7000**

✎ The consignor relates that this Torah stems from Tunisia.

- 17 **CONTEMPORARY ILLUMINATED MINIATURE 'KETORES' SCROLL** Hebrew manuscript written on vellum, set on roller. Seven columns each set with six lines, beautifully calligraphically composed on two membranes. Opening column with image of the High Priest offering the Incense, and closing column with image of the Temple in Jerusalem. Housed in silver and gold-plated circular case decorated with rubies. *Set in custom case. Scroll height: 2 inches; length: 39 inches.*

Israel, **\$1500 - \$2500**

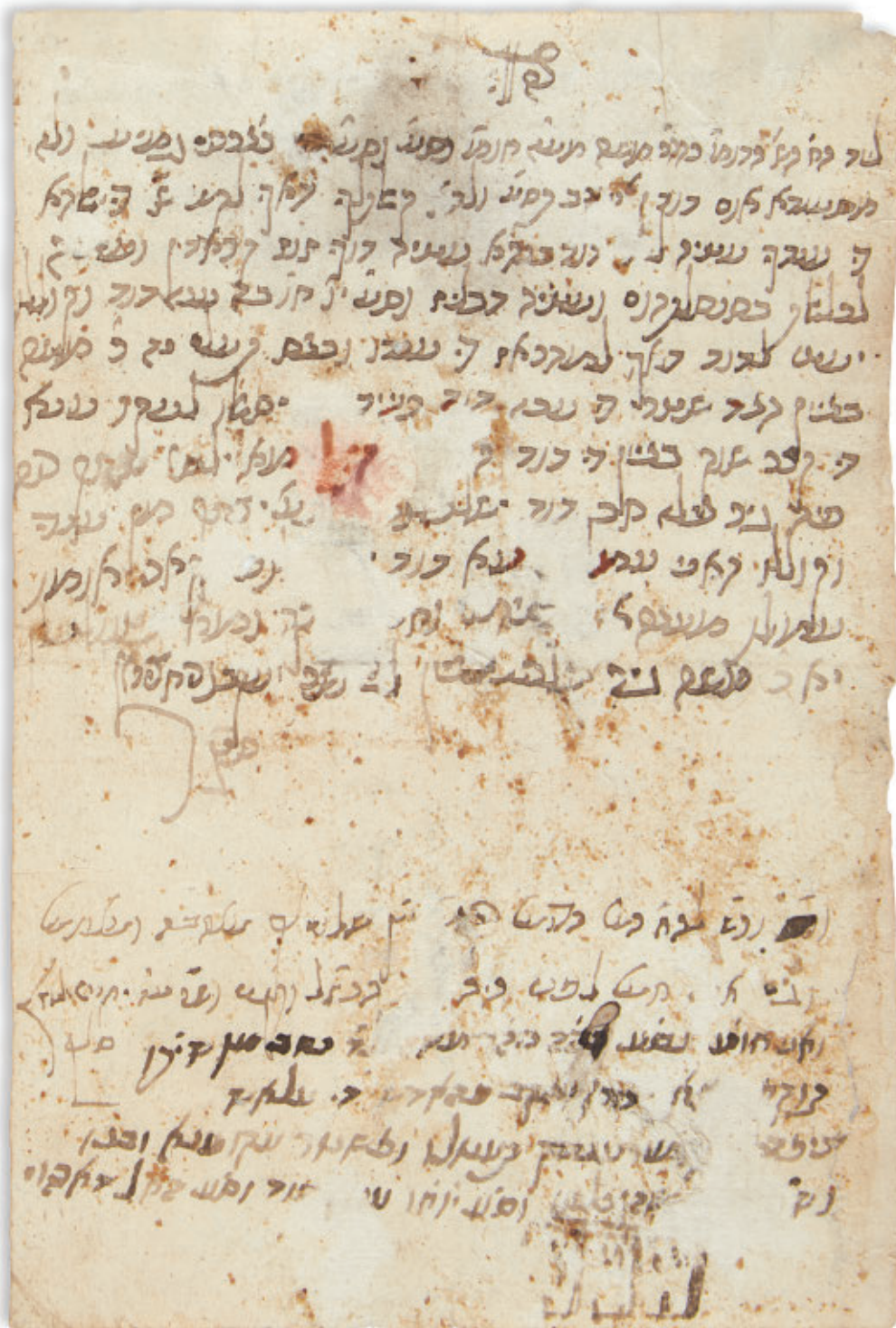
✎ The recital of the Ketoreth passage is traditionally regarded as an act that will bring about great spiritual merit and much material bounty. It is regarded as particularly meritorious to commission this Parshah to be written on parchment in order to recite the Ketores. This practice is based on the Sefer Seder HaYom (p. 15) and is quoted by the Chavos Yair (Mekor Chaim, 132). See also Mishna Berurah (132:17). The Beis Yosef (O.C. 133) quotes the Terumas HaDeshen who notes how important it is to recite the Ketores carefully and adds that according to the Terumas Hadeshen, the best practice is to do so from a beautifully written

parchment. See also R. Haim Palache in Kaf HaChaim (Siman Tov:18), noting, in the name of the Mishpat Tzedek, that this is an excellent merit for one's livelihood (Segulah for Parnassa).

In regard to the Ketores in this time of Corona see E. Reichman, <https://thelehrhaus.com/timely-thoughts/incensed-by-coronavirus-prayer-and-ketoret-in-times-of-epidemic/>.



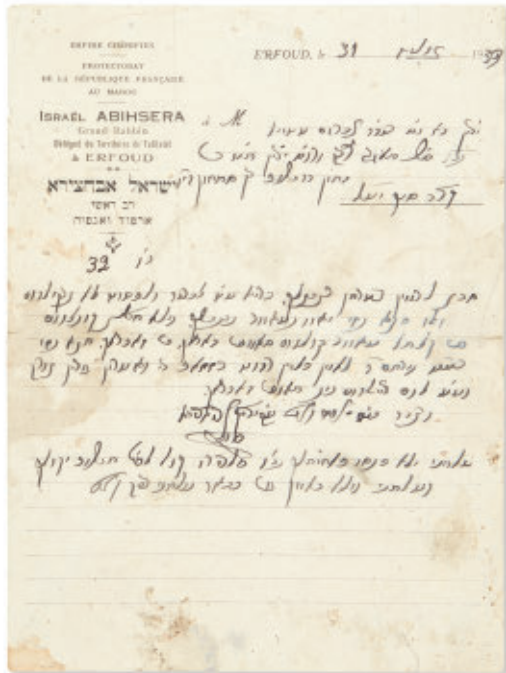




18 **ABUHATZEIRA, YA'AKOV.** (The Abir Ya'akov, 1806-1880). Autograph Document Signed, written in Hebrew to Rabbi Menashe. Two pages. Light wear, marginal taped repairs. 12mo.

**\$6000 - \$9000**

• Rabbi Ya'akov ibn Masoud Abuhatzzeira was one of the greatest sages of North Africa. Renowned for his deep piety, followers streamed to him for his blessings. He was a prolific author both in Kabbalah and Halacha. He is the grandfather of the venerated Baba Sali, R. Yisrael Abuhatzzeira (see next lot).



- 19 **ABUHATZEIRA, YISRAEL.** (The Baba Salli, 1889-1984). Autograph Letter Signed written on letterhead in Judeo-Arabic. *One page. Stained. 8vo.*

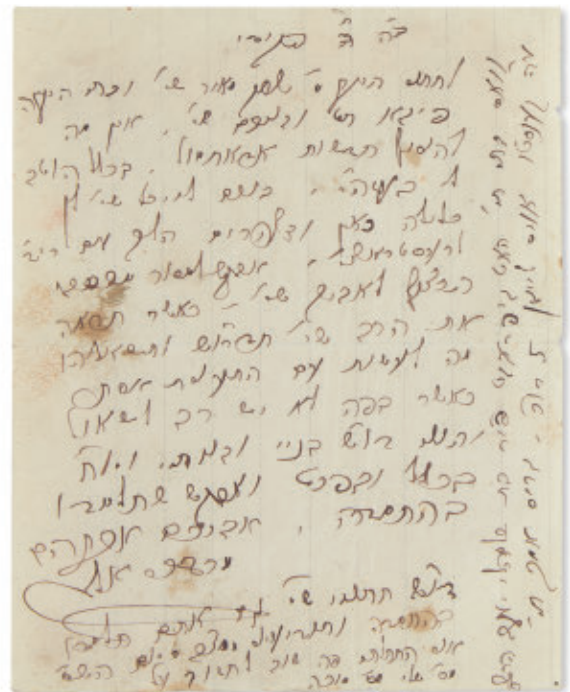
Erfoud (Morocco), 1939. **\$3000 - \$5000**

⚡ Renowned as a "wonder Rabbi" and miracle worker, Rabbi Abu-Hatze'ira, popularly known as the Baba Sali, served as Av Beth Din in Erfoud, near Fez, Morocco. In 1964 he moved to Eretz Israel, eventually settling in the southern development town he made famous, Netivot. He passed away in 1984 on the 4th of Shevat. His grave in Netivot has become a holy site visited by thousands annually.

- 20 **ALTER, AVRAHAM MORDECHAI.** (Fourth Grand Rebbe of Gur, 1866-1948). Autograph Note Signed. Hebrew and Yiddish. *One page. Strengthened on verso. 8vo.*

n.d. **\$600 - \$900**

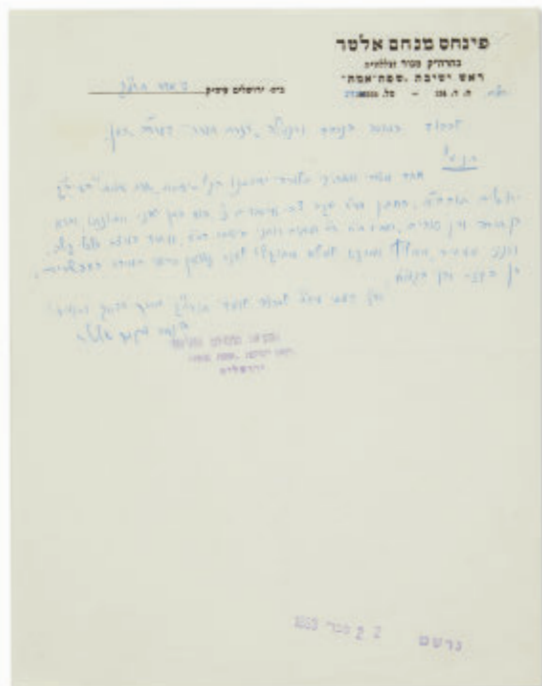
⚡ The Gerer Rebbe, R. Avraham Mordechai Alter, widely known as the "Imrei Emeth," was the spiritual leader of the Agudath Israel movement and dynastic head of an estimated 100,000 Chassidim in pre-war Poland. He succeeded his father R. Yehudah Aryeh Leib (the Sefath Emeth) in 1905.



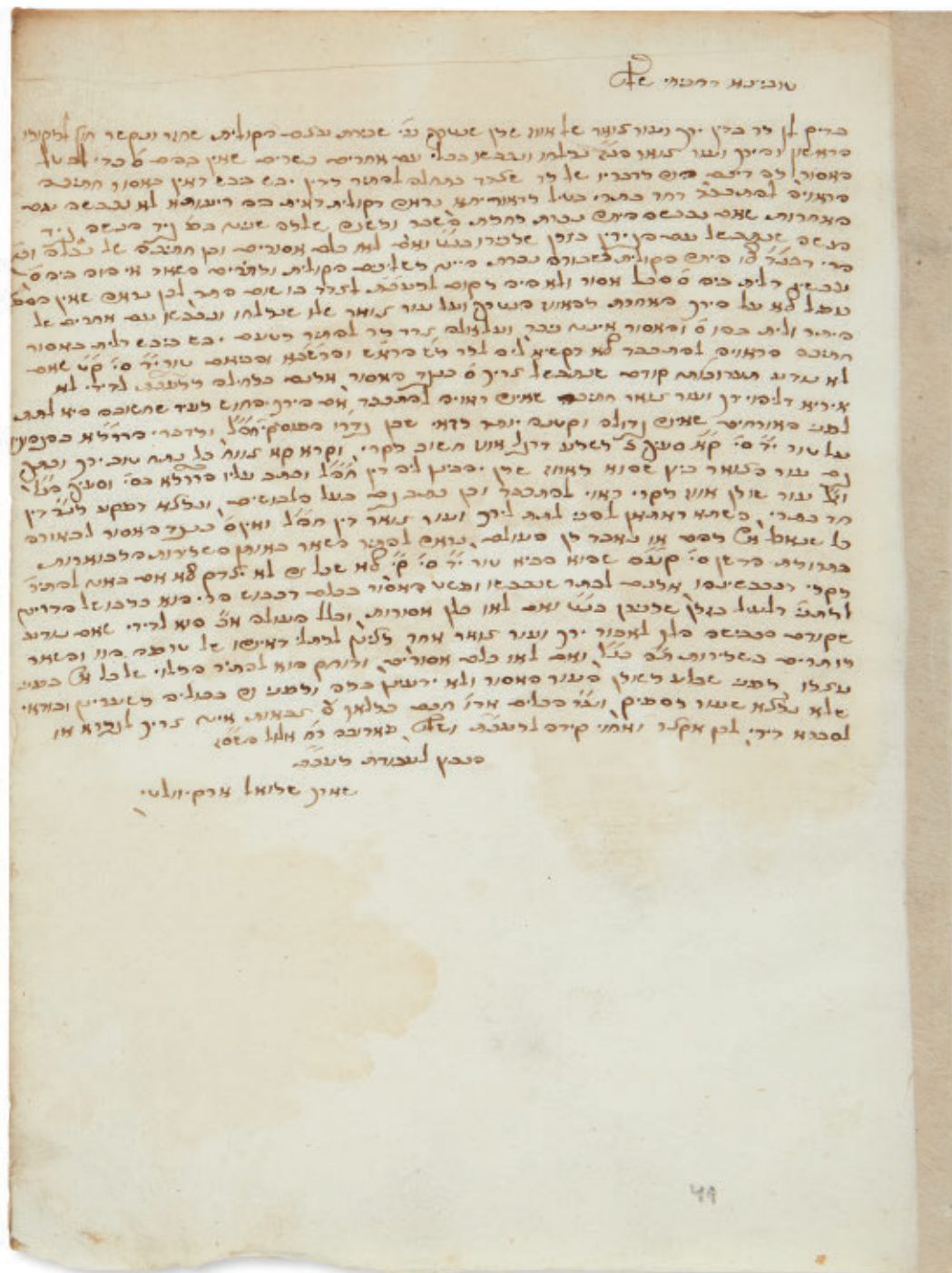
- 21 **ALTER, PINCHAS MENACHEM.** (Seventh Grand Rebbe of Gur, 1926-96). Letter Signed, written on letterhead in Hebrew to Ezrath Torah, New York. Request for financial assistance to a named young man soon to be married. Attests to his character as a Ben Torah who stems from a righteous family. *One page. 8vo.*

Jerusalem, 9th Adar, 1983. **\$300 - \$500**

⚡ The youngest son of the Imrei Emeth, R. Pinchas Menachem Alter, known as the Pnei Menachem, was the Rosh Yeshiva of Sefath Emeth. He became the Rebbe of Gur following the death of his brothers, the Beth Yisroel and the Lev Simchah.





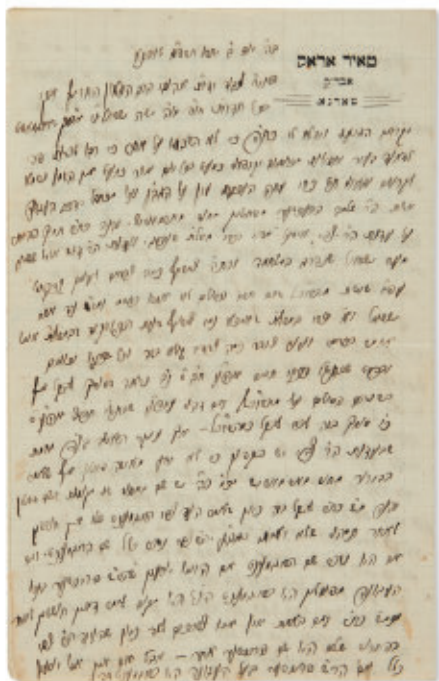


- 22 **ARCHIVOLTI, SAMUEL** (Italian rabbi, grammarian and poet, 1515-1611). Autograph Responsum Signed, written in Hebrew. Addressed to: "The finest of sages, S.L." This responsum discusses the Halachic category of "chaticha hareuyah lehitchabed," meat that is fitting to be considered as food. *One page. 8vo.*

Padua, 1st Ellul, 1607. **\$5000 - \$7000**

Well known as a grammarian Rabbi Shmuel Archivolti was born in Cesena and in his youth studied with R. Meir Katzenellenbogen. In 1563 Archivolti is known to have lived in Bologna; he visited Venice occasionally between 1565 and 1602, where he worked as a proof corrector. From 1568 he lived in Padua, where he served as principal of the yeshivah and Av Beth Din. Leone Modena was his pupil and so was Cardinal Marco Marini, who studied Hebrew with him. Modena and Archivolti contributed laudatory poems to Marini's *Arca Noae* (1593).

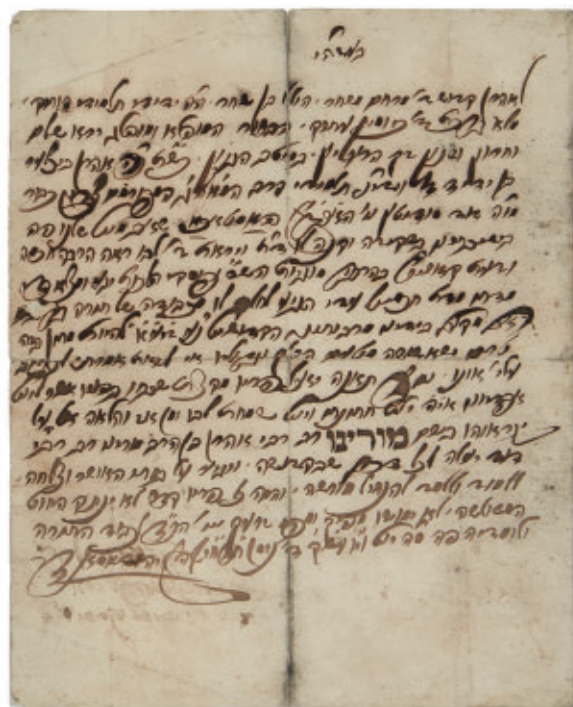
Archivolti's most important works are *He'aroth LeSepher He'Aruch*, supplying textual references on midrashic and talmudic passages cited in the *Aruch* of Nathan b. Jehiel of Rome (first printed in Venice, 1553); *Degel Ahavah*, an ethical work (Venice, 1551); *Ma'yan Ganim* (Venice, 1553); and his major work, a Hebrew grammar, *Arugath HaBosem* (Venice, 1602). Archivolti used his own poems as models to demonstrate 22 varying metrical forms.



- 23 **ARIK, MEIR.** (Rabbi of Tarnow, Galicia. 1855-1926). Autograph Letter Signed, written in Hebrew on letterhead to R. Moshe Yisroel Feldman of Dragmerst. Clarifying personal details concerning an Agunah. *Two-and-a-half pages. 8vo.*

Tarnow, 1926. **\$1000 - \$1500**

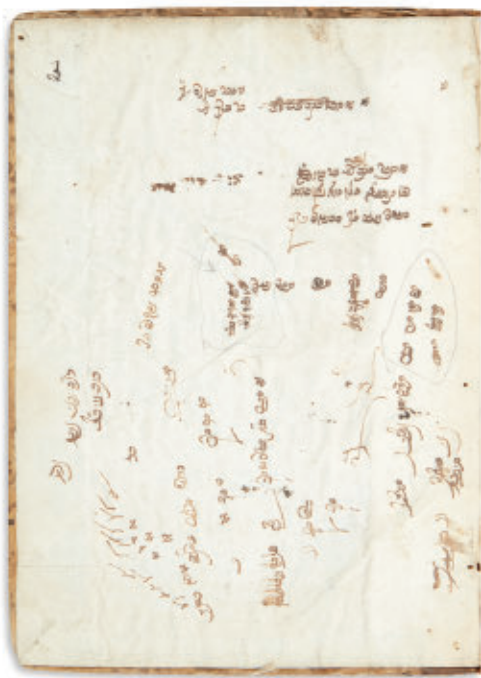
✪ R. Meir Arik was one of the most revered Poskim of Galicia. Indeed the Belzer Rebbe directed the most complex halachic matters to him and abided by his decisions. Many of Poland's leading Torah scholars were his disciples, the most renowned of which include R. Meir Shapiro of Lublin; R. Aryeh Tzvi Frumer, Gaon of Kozielgłowy; R. David Sperber, Gaon of Brasov; R. Yehuda Horowitz, Rebbe of Dzikov, R. Meshulam Roth, R. Reuven Margolies and R. Yehoshua Erenberg of Tel Aviv. R. Meir Arik published many books, yet most of his manuscripts were lost during his escape to Vienna during WWI.



- 24 **ASZOD, YEHUDA.** (1796-1866). Autograph Letter Signed, written in Hebrew. Kethav Moreinu (ordination). This document is a certificate awarded to Aharon ben David Bichler. It lists the qualities of learning and piety and entitles the one bestowed to be called up to the Torah with the title "Moreinu-Rav-Rebbi." *One page (integral blank). Folds, worn, expertly silked. 8vo.*

Dunaszerdahely (Serhadhaly / Niedermarkt), 4th Nissan, 1858.  
**\$800 - \$1200**

✪ Foremost Hungarian Posek, Rabbi Assad, author of Teshuvot Mahariya and Yehuda Ya'aleh, had been the exceptional student of Rabbi Mordechai Banet.



- 25 **AZULAI, CHAIM YOSEF DAVID** (The Chid'a, 1724-1806). MaHaRa"m of Rothenburg. Shailoth U'Teshuvot. **FIRST EDITION. THE CHAIM YOSEF DAVID AZULAI (THE CHID'A) COPY WITH HIS SIGNATURE.** ff. 108, (15). *Some wear, other owner's marks. Later boards. Sm. 4to.* [Vinograd, Cremona 15.]

Cremona, Vincenzo Conti, 1557. **\$4000 - \$6000**

✪ Rear paste-down with compact Sephardic cursive signature: "Haim Yosef David Ben Kevod Rav Yitzhak Zerachia Azulai."

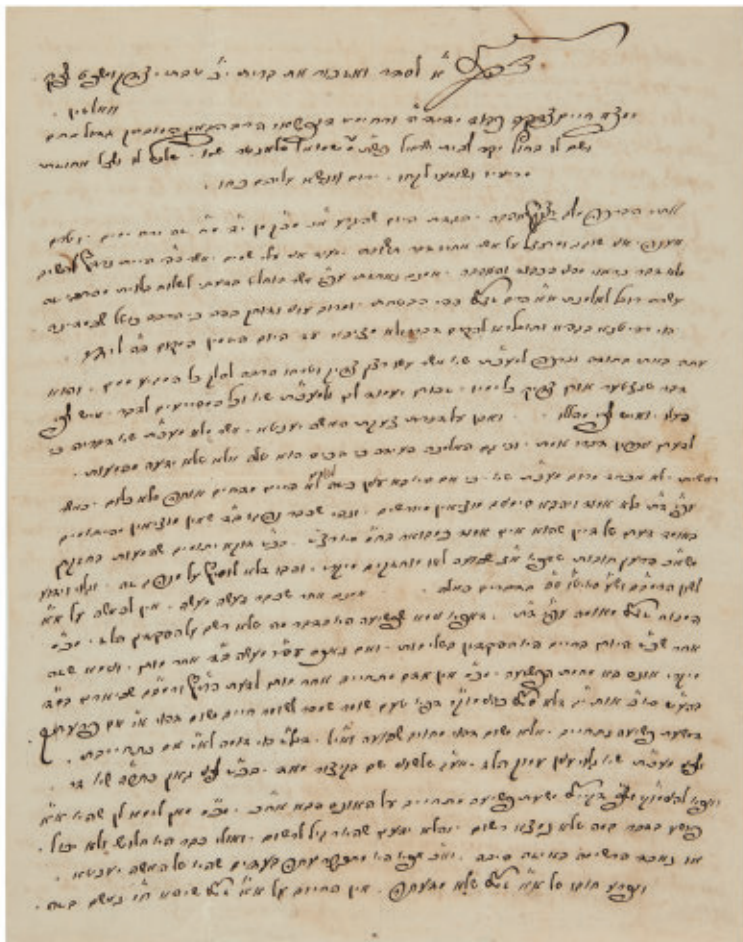
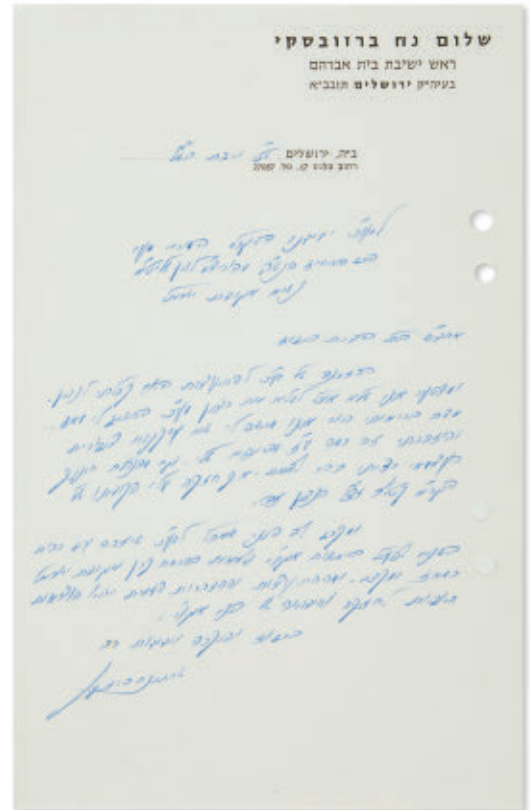
Rabbi Haim Yosef David Azulai was one of the greatest of Sephardic rabbinic leaders of the 18th century. His scholarship excelled equally in the diverse realms of Halacha, Kabbalah and bibliography.



26 **BEREZOVSKY, SHOLOM NOACH.** (Grand Rebbe of Slonim, 1911-2000). Autograph Letter Signed, written in Hebrew, on letterhead to R. Yitzchak Meir Lewin of Agudath Israel. States that due to ill health he cannot attend an upcoming meeting. Notes he desired to resign from his responsibilities at Chinuch Atzmai, yet perseveres at the urging of R. Aharon Kotler. *One page, punch-holes.* 8vo.

Jerusalem, 19th Teveth, 1972. \$300 - \$500

☛ Widely known for his teachings published as 'Nesivos Sholom,' the Slonimer Rebbe is most influential of contemporary Chassidic Rebbes.

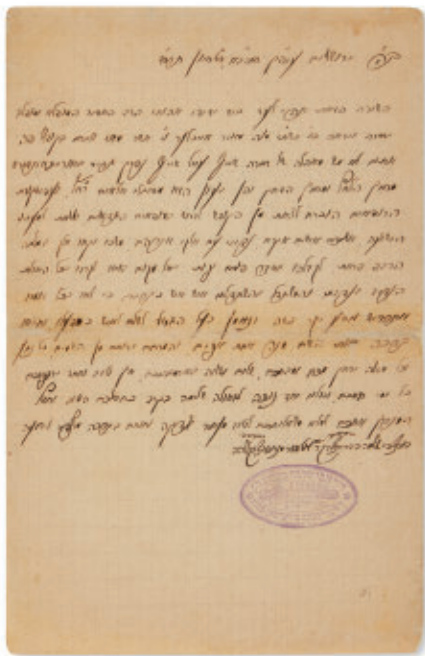


27 **BERLIN, NAPHTALI TZVI YEHUDA.** (The Netziv, 1817-93). Autograph Letter Signed, written in Hebrew to **RABBI SHMUEL SALANT** of Jerusalem. **SIGNED FOUR TIMES. WITH:** An Halachic addenda from the Netziv's son-in-law **R. RAPHAEL SHAPIRO** requesting advice from R. Salant. *Four pages.* 4to.

Volozhin, 12th Teveth, \$2000 - \$3000

☛ This lengthy, multi-part letter contains: A lengthy discussion concerning the financial claims a woman has on an estate, and blessing all those who would assist in solving this problem; a Halachic debate found in the Sha'agas Aryeh; sending regard to the Rabbi's daughter-in-law; an addenda in Yiddish from two others.

The Netziv was Rosh Yeshiva of Volozhin, the foremost Talmudic Academy in 19th-century Russia. He was succeeded in that position by his brilliant son-in-law, Rabbi Raphael Shapiro (1837-1921).



- 28 **BIDERMAN, DOVID TZVI SHLOMO.** (Grand Rebbe of Lelov, 1844-1918). Autograph Letter Signed, written in Hebrew to Rabbi Meir Eichler. Concerning a city-wide illness in Jerusalem, with prayers for recovery. One page. 8vo.

Jerusalem, 29th Sivan, 1904. \$1500 - \$2500

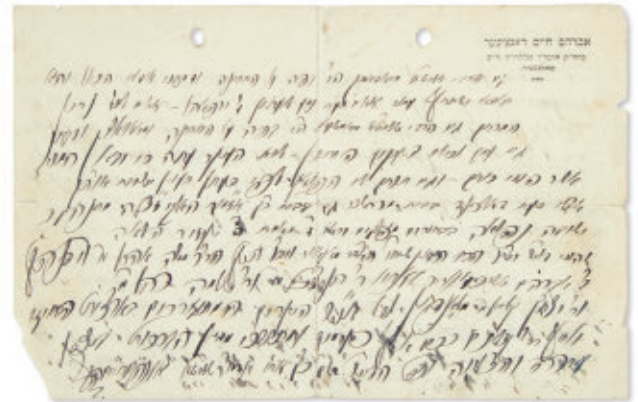
✳ Maternal great-grandson of the Chozeh of Lublin and grandson of the Yid of Peshischa, R. Dovid Tzvi Shlomo Biderman emigrated with his parents to Jerusalem in 1850. As a young man he returned to Poland where he became a close disciple of R. Aharon Karliner (Beis Aaron). Upon the passing of his father in 1883, he refused to become Rebbe - only after the passing of his uncle, R. Yitzchok Dovid in 1887, did he agree to become Lelover Rebbe, incorporating much of Karlin to his own Chassidus. In his capacity as member of Kollel Warsaw, he worked tirelessly for the benefit of the Jews of the old Yishuv and through and through, was one of the great Admorim of Jerusalem. His Torah was published in Likutei Dovid.

- 29 **DANZINGER, AVRAHAM CHAIM.** (Of Alexander, 1882-1942). Autograph Letter Signed written on letterhead in Hebrew. Two pages. Punch-holes, light wear. 8vo.

Jerusalem, Sunday, Parshath Yithro, 1931. \$700 - \$1000

✳ The writer was the son of R. Shmuel Tzvi Danziger (author of Tifereth Shmuel, 1860-1923) and brother of R. Yitzchak Menachem Danziger (1880-1942), the Admors of the Alexander dynasty which was founded by grandfather, R. Yechiel.

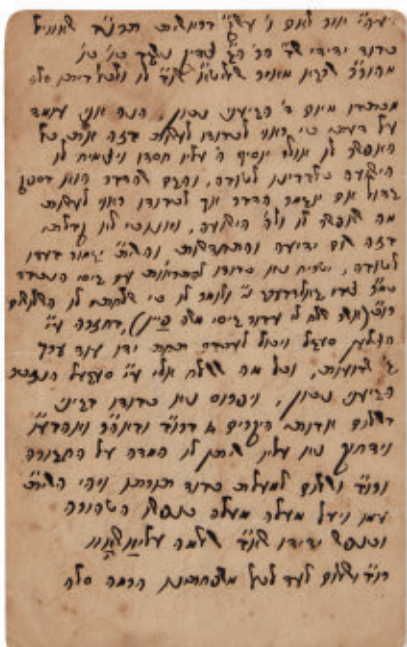
Along with his brother the Rebbe, R. Avraham Chaim was the founder and rosh yeshiva of the Beis Yisrael network of yeshivos in Poland, named in memory of his uncle, the author of Yismach Yisrael.



- 30 **ELYASHIV, SHLOMO.** ("The Leshem," 1841-1926). Autograph Postcard Signed, written in Hebrew to Rabbi Shraga Meir Lazarowitz. Advising the recipient to follow a course of action that he asked about, and provides here his blessings. Cyrillic address on verso. Worn. 12mo.

Shavel, Thursday evening, Parshath Bereshith, 1891. \$1000 - \$1500

✳ A student in Telz, Rabbi Elyashiv (Eliasov prior to Eretz Yisrael) became an outstanding scholar and Kabbalist of great renown whose masterpiece was the multi-volume Leshem Shevo Ve'achlama (1909-12). He taught Kabbalah to a young Rav Kook and with the latter's assistance, moved in 1922 to Eretz Yisrael, along with his daughter, son-in-law and grandson - the young R. Yosef Shalom Elyashiv.



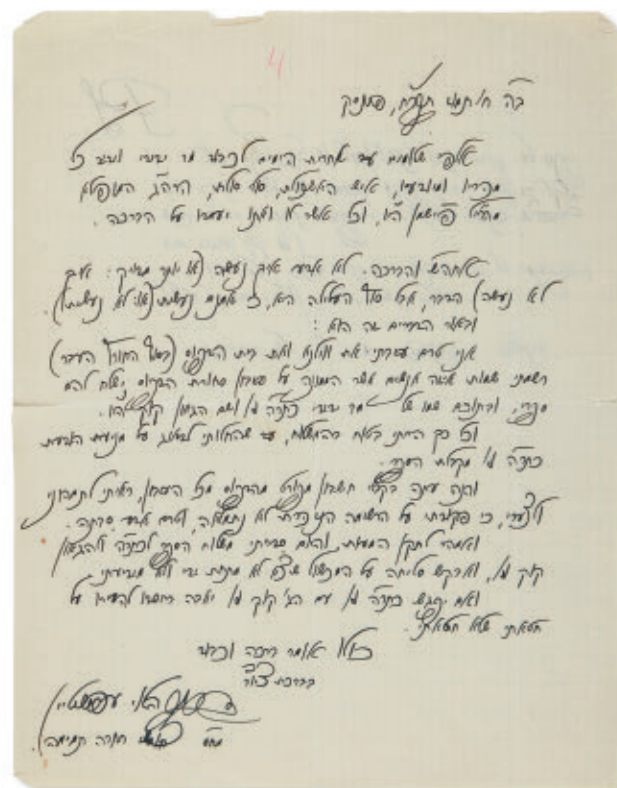


- 31 **EPSTEIN, BARUCH HALEVI** (1860-1941). Autograph Letter Signed, written in Hebrew to Rabbi J. L. Fishman. Rabbi Epstein notes that since War he has kept a record of all those who ordered his publications and recently became aware that he inadvertently left unfulfilled an order to "the Gaon Kook" and thus now, with his pardon, wishes to now make amends. *Two pages. 4to.*

Pinsk, 8th Tammuz, 1928. \$1000 - \$1500

• Rabbi Baruch Halevi Epstein, whose works *Torah Temimah*, *Mekor Baruch*, *Baruch She'amar* are all classics in their respective fields, was the son of R. Yechiel Michel Epstein, author of the *Aruch HaShulchan*.

R. Yehuda Leib Fishman (Maimon) (1875-1962) was a close associate of Rav Kook and one of the founders of the Mizrachi movement and Mossad Horav Kook. Rabbi Fishman received *Semicha* from Rabbi Epstein's father, the *Aruch HaShulchan*, and was later the first Minister of Religion in the State of Israel.



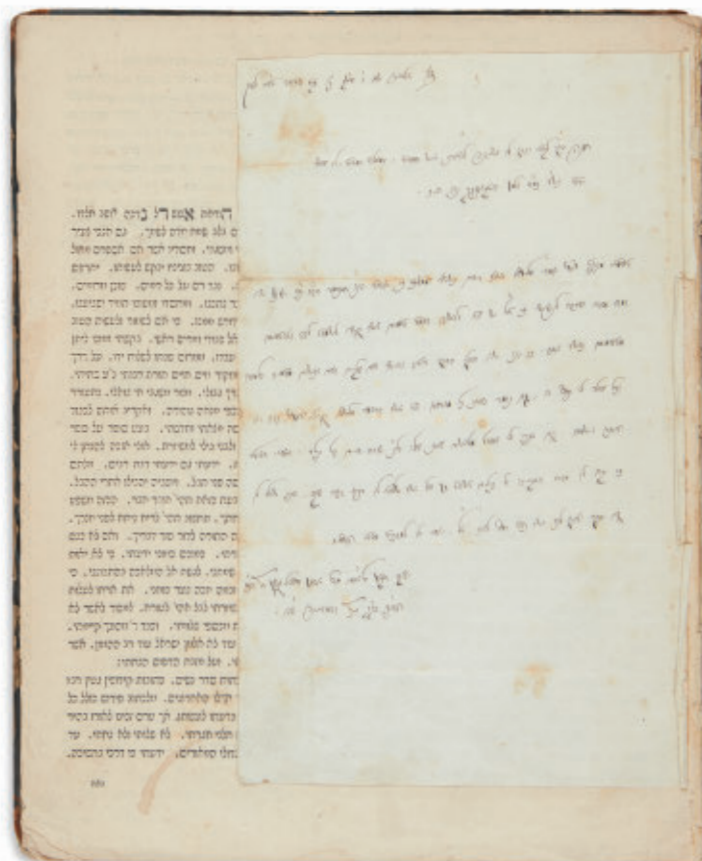
- 32 **ETTLINGER, JACOB**. (The *Aruch LaNer*, 1798-1871). Autograph Letter Signed, written in Hebrew to Zalman Vitkowsky. Concerning the recipient's son: "It is sweet for my soul to make your heart happy... Your son Yochanan is studying assiduously and follows an appropriate path... I will continue to watch over and guide him. I am also sending you my newly published work "Aruch LaNer."

\* **LETTER TIPPED INTO PRINTED BOOK:** *Aruch LaNer* [on *Trac. Yevamoth*]. **FIRST EDITION.** Altona, 1850. [Vinograd, Altona 266].

Altona, Friday, Parshath Chukath, 1850. \$1500 - \$2000

• The recipient was enthralled to receive this presentation copy of *Sepher Aruch LaNer* and wrote on the title: "Sent to me from the Gaon as per his letter, as a remembrance of love... May I always study it." With stamp on the front flyleaf "Yochanan Vitkower, Altona." Obviously, this is the son about whom the above letter was written. He likely changed his name from Vitkowsky to Vitkower.

The *Aruch LaNer* was one of the foremost German Rabbinical leaders. In addition to his scholarly Talmudic works and responsa, he also edited the periodical *Shomer Tzion Hane'eman* which sought to combat the rising influence of the Reform movement by publishing popular and timely articles on a host of topics pertinent to Orthodox Jewry.



- 33 **FINKEL, ELIEZER YEHUDAH** (Rosh Yeshiva, Mir. 1879-1965). Autograph Letter Signed, written in Hebrew on letterhead to Y. Shuv of the Vaad HaYeshivoh. "At present, the Yeshiva is unable to accept any new students. We suggest a meeting in order to clarify our situation and improve conditions." *One page, punch-holes. 4to.*

Mir, 28th Nissan, 1933. **\$300 - \$500**

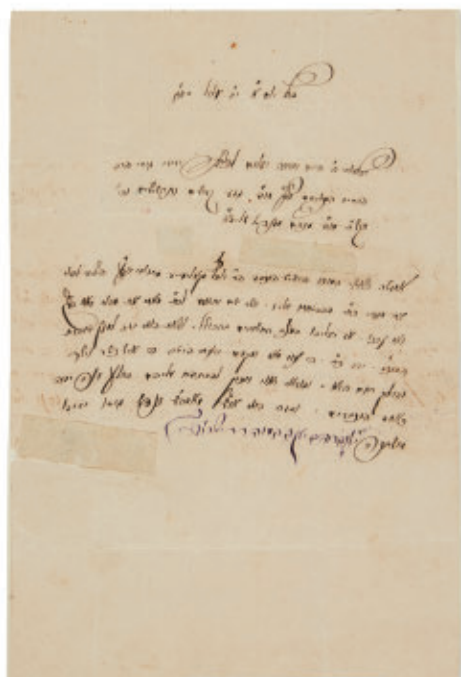
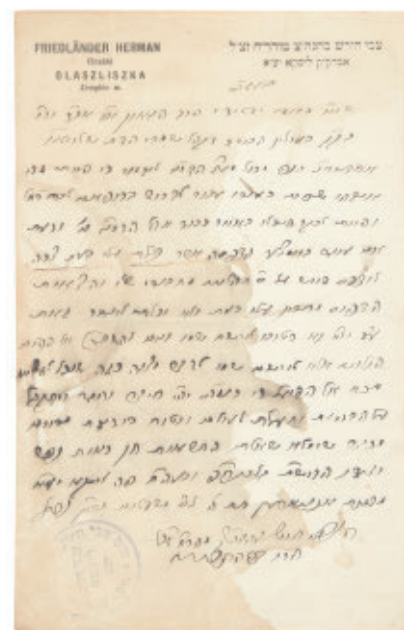
א R. Eliezer Judah Finkel was the son of R. Nathan Tzvi Finkel, founder of the Slabodka Yeshiva (Der Alter fun Slabodka), and the son-in-law of R. Eliyahu Baruch Kamai, head of the Mir Yeshivah, whose position he inherited. During the interbellum period, Mir attracted thousands of students, from across Europe and even America. Following World War Two, R. Finkel re-established the Mir in Jerusalem where it today reigns as the largest Yeshiva in the world.



- 34 **FRIEDLANDER, TZVI HIRSCH**. (Third Grand Rebbe of Liska, 1874-1944). Autograph Letter Signed written on letterhead in Hebrew to the Av Beth Din of Kehal Shomrei Hadas in Berlin. Discusses his commentary on Tehillim, later published as Sha'arei HaYashar. *One page. Stained. 8vo.*

No place, no date. **\$3000 - \$5000**

א The writer ("The Baal Sha'arei HaYusher") was the son of R. Chaim Friedlander and grandson of R. Tzvi Hirsch Friedman, the first and second Lisker Rebbes respectively. He was appropriately called Charif (sharp) Hershele due to his outstanding mind. During the war he refused to abandon his followers, subsequently, he and most of his family perished.



- 35 **FRIEDMAN, AVROHOM YA'AKOV**. (Grand Rebbe of Sadigura, 1820–1883). Autograph Letter Signed, written in Hebrew to his brother-in-law, **R. MENACHEM MENDEL HAGER, THE GRAND REBBE OF VISHNITZ**. Recommending that R. Yoseph of Kolomaye be supported and included in the Vishnitzer Kollel. The Sadigura Rebbe attests that R. Yoseph is an "Ish Kosher Veyosher." *One page. Laid down, taped repairs. 8vo.*

Sadigura, 12th Ellul, **\$8000 - \$10,000**

א The second of six sons born to R. Yisroel of Ruzhyn and the son-in-law of R. Aharon of Karlin, R. Avrohom Ya'akov was the first Rebbe of Sadigura.

In 1840 the Ruzhiner Rebbe was forced to flee Russia due to persecution by the Tsar and moved his family to the Carpathian town of Sadigura. He lived there for ten years, building a palatial home and synagogue and he attracted tens of thousands of followers. When the Ruzhiner Rebbe died at the age of 54, each of his sons moved to different towns to establish their own Chassidic courts. His eldest son, R. Sholom Yosef Friedman (1813–51) remained in Sadigura to continue leading the court his father had founded, but died ten months later. At this point, the Ruzhiner Rebbe's second son, R. Avrohom Yaakov, assumed the mantle of leadership, becoming known as the first Sadigura Rebbe.

The Sadigura Rebbe maintained the extravagant lifestyle of his father's court, with its lavish accoutrements and also immersed himself in the Kabbalah, as did his father. This combination of earthly royalty and spiritual depth attracted hundreds of thousands of Jews (and others) who sought his wisdom and counsel. Indeed Chassidic and Rabbinic leadership throughout Europe deeply respected and revered him.

The recipient of this letter, R. Menachem Mendel of Vizhnitz (1830-83), the author of 'Tzemach Tzedek,' was the son of the R. Chaim of Kosov. He was married to Miriam, one of the four daughters of R. Yisroel of Rizhin.

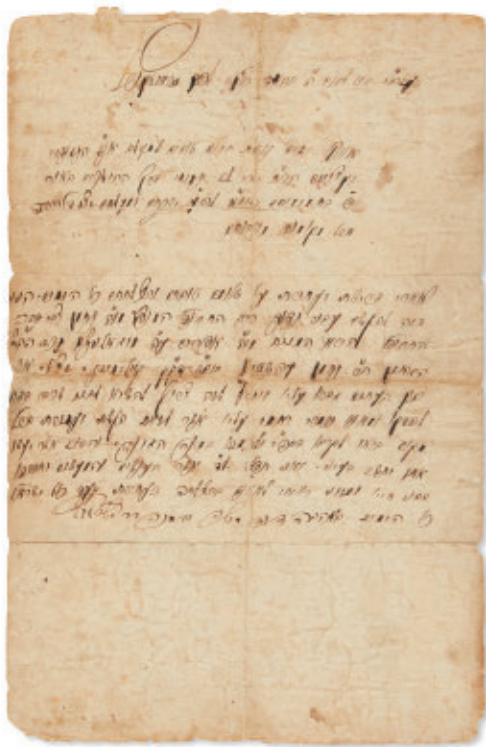


- 36 **FRIEDMAN, MORDECHAI SHRAGA FEIVUSH.** (Grand Rebbe of Husiatyn, 1835–1894). Autograph Letter Signed, written in Hebrew to his son-in-law, **R. MENACHEM NOCHUM FRIEDMAN OF BOYAN.** Family greetings and extending best wishes for the New Year. Written in a charming and loving manner: To my dear beloved son-in-law...and his wife, my dear clever modest daughter..." Closing with: "May you merit to finely raise your daughter Miriam and your son Aharon along with other children that God will bless you." One page. 8vo.

(Husiatyn), n.d. **\$12,000 - \$18,000**

• The youngest son of R. Yisroel of Ruzhyn, R. Mordechai Shraga Feivish was the first Rebbe of Husiatyn. He was only 16 when his father died and when he turned 30 in 1865, he moved to Husiatyn where he established a large Chasidic court that was conducted amidst material splendor. Following his death he was succeeded by his son Reb Yisroel (1858-1949) who moved to Eretz Israel where, he was the "elder statesman" of Rebbes there.

The recipient of this letter, R. Menachem Nochum Friedman (1868-1936) became the Boyaner Rebbe in Czernowitz. His father, R. Yitzchok Friedman, The Pachad Yitzchak (1849-1917) established the Boyaner dynasty. R. Menachem Nochum had two illustrious grandfathers: On his mother's side - R. Yochanan Twersky, the first Rachmastivka Rebbe; and on his father's side - R. Avraham Ya'akov Friedman, the founding Rebbe of Sadigura.



- 37 **FRIEDMAN, DOVID MOSHE.** (Grand Rebbe of Chortkov, 1828–1903). Autograph Letter Signed, written in Hebrew. A recommendation to assist in the wedding preparations for the son of **R. NACHMAN TZVI EPSTEIN OF KOLOMYIA**. One page. Worn, heavy folds. 8vo.

(Czortków), 1899. **\$6000 - \$9000**

♣ Son of R. Yisroel of Ruzhyn, R. Dovid Moshe was the first Rebbe of Chortkov. His first wife was the daughter of R. Aharon Twersky of Chernobyl. His second wife was his first cousin, a daughter of his brother R. Shalom Yosef Friedman of Sadigura.

In 1865, 14 years after the death of his father, the Rizhiner Rebbe, R. Dovid Moshe settled in Chortkov forming his own community there. Soon his followers were one of the largest Chassidic groups in Galicia, numbering in the tens of thousands. The Rebbe led an ascetic life and although he preferred to detach himself from world affairs and distance himself from communal disputes, he was nonetheless an influential leader of Central European Jewry. To this instance, he agreed to meet with Theodore Herzl who had sent him a personal letter hoping to garner his support for the Zionist Movement, however the meeting never materialized.

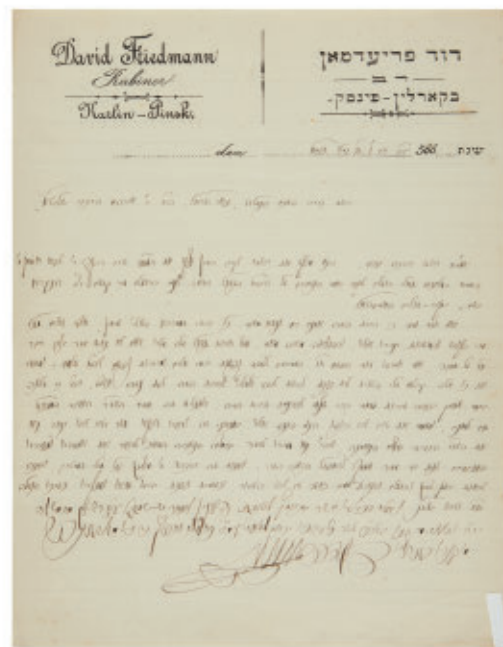
His teachings have been published in *Divrei Dovid*, *Beith Yisroel* and *Knesseth Yisroel*, etc.

- 38 **FRIEDMAN, (KARLINER), DOVID.** (1828-1917). Autograph Letter Signed written on letterhead in Hebrew to Avraham Harkavy. Letter of recommendation for Rabbi Lipa Rosman, a shadar (collector) on behalf of the Bikur Cholim Hospital of Jerusalem. Rabbi Friedman details the importance of the hospital, as well as its great need. He asks Harkavy to utilize his influence and provide assistance. One page. 4to.

Karlin-Pinsk, 15th Kislev, 1900. **\$1000 - \$1500**

♣ Affectionately known as R. Dovid Karliner, Rabbi David Friedman was regarded as one of the great Talmudic scholars of his time. He was rabbi of Karlin-Pinsk for half a century to where Jews would flock with halachic questions. In addition, he took an active role in communal affairs relating to Eretz Israel, accepting the appointment as secretary of Mazkeret Moshe, the fund named after Sir Moses Montefiore, for the development of settlement in the land.

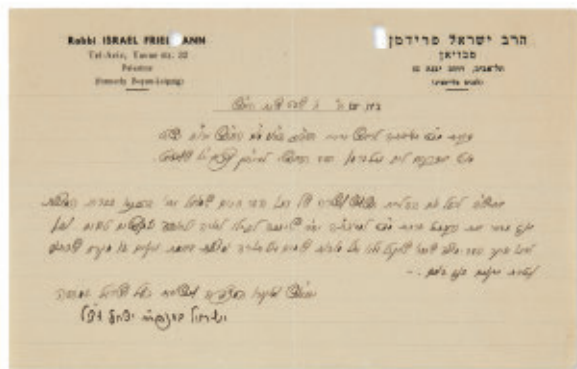
The Orientalist Abraham Harkavy (1835-1919) was a distinguished historian of Russian Jewry. An erstwhile student of the Volozhin Yeshiva, Rabbi Friedman addresses him here with respect and rabbinic honorifics.



- 39 **FRIEDMAN, YISROEL.** (Grand Rebbe of Boyan, 1878-1951). Letter Signed, on letterhead, written in Hebrew to Rabbi of Tzfat, Avraham Leib Silbermann (1889-1947). A letter of mazal tov and blessings upon the bar mitzvah of his son, Shmuel. One page. Hole punches. 8vo.

Tel Aviv, 8th Shevat, 1940. **\$500 - \$700**

♣ Born in Sadigura, Rabbi Yisrael was the grandson of R. Yisrael of Ruzhin and son of R. Yitzchak Friedmann (the Pachad Yitzchak), the first Admor of Boyan. Due to the destruction of World War I, he moved to Leipzig, where he led the movement following the death of his father. Forced to flee the Nazis, he settled in Tel Aviv in 1939. He maintained his family's annual privilege of being first to light the traditional bonfire in Meron on Lag B'Omer.



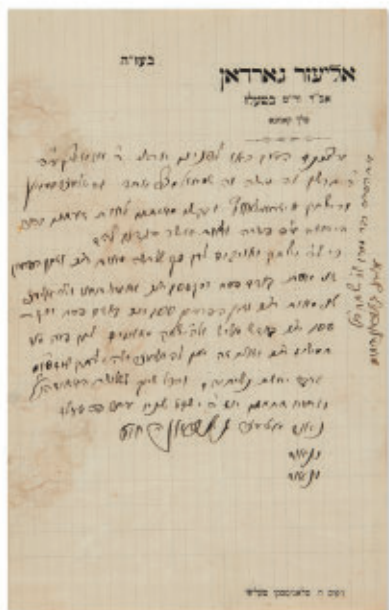
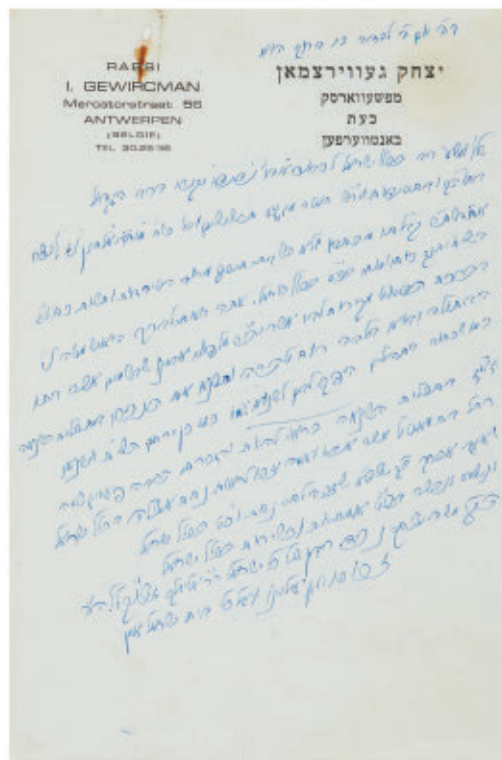


**40 GEWIRTZMAN, MOSHE YITZCHAK.** (R. Itzikel of Przeworsk, 1882-1976). Autograph Letter Signed written on letterhead in Hebrew. Writing to a father that he be blessed with Nachas from his daughter and that she should develop a spirit of purity in her heart and not be influenced by alien forces. "In time we shall hear good tidings." As was his wont, the initial letter of the first four lines spells the word "Ahavah." *One page. Small tear at top. 8vo. With: Letterhead envelope.*

Antwerp, 1965. **\$2000 - \$3000**

From the letter it appears that the young lady had sought to marry out of the faith.

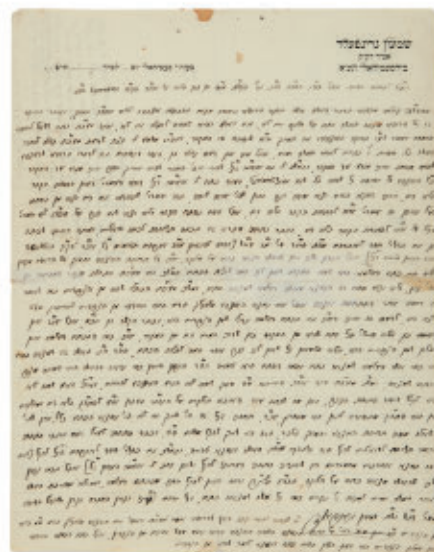
Reb Itzikel was one of the most celebrated post-War Chassidic rabbis and many thousands made pilgrimages to him in Antwerp to receive his blessings and advice. He signs here as a descendent of R. Elimelech of Lizhensk "Zechutho Yagen Aleinu."



**41 GORDON, ELIEZER.** ("Reb Lazer Telzer," Rosh Yeshiva of Telz. 1841-1910). Autograph Document Signed, written in Hebrew on letterhead. A financial settlement relating to the estate of one "Abba Nathan." The rabbi here allocates terms and amounts by which monies are to be transmitted. *One page (with integral blank). 8vo.*

Telshe, undated. **\$1000 - \$1500**

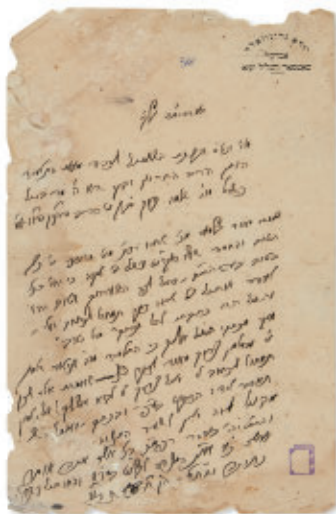
R. Eliezer Gordon, a brilliant Talmudic scholar, was a prime disciple of Rabbi Yisrael Salanter. Under his devoted leadership, the yeshiva in Telz became one of the flagship yeshivas in Eastern Europe, attracting hundreds of students, as well as a most distinguished faculty. After a devastating fire struck the town of Telz in 1910, he traveled to London to raise funds to rebuild the community. While in London he suddenly and unexpectedly passed away.



**42 GREENFELD, SHIMON.** (Maharsha'g, Dayan of Munkatch, 1860-1930). Autograph Letter Signed on letterhead, written in Hebrew to Rabbi Ben-Zion Blum of Berettyóujfalu (1879-1945). A halachic responsum concerning a question of niddah resulting from a woman's medical examination. *One page (with n.b. on verso). Central tape on verso. 4to.*

Büdszentmihaly (Semihaly), (1920's). **\$600 - \$900**

Born in Khust, Hungary, R. Shimon Greenfeld was the son of R. Yehudah Grunfeld, rabbi of Büdszentmihaly (Tiszavasvari). R. Shimon studied at the yeshiva of R. Avraham Yehudah Schwartz (author of Kol Aryeh) in Berehove and was also a student of the Mahara'm Schick. His three volumes of responsa were published as "Shailoth U'Teshuvot Maharsha'g." He also authored Zehav Sheva and Maharsha'g al HaTorah.



- 43 **GREENWALD, YEHUDAH.** (Av Beth Din of Satmar, 1867-1928). Autograph Letter Signed on letterhead, written in Hebrew to Rabbi Shlomo Dov Segal. A warm letter of mazal tov, blessings and best wishes for the new year. *One page. Stained and worn, taped on verso. 8vo.*

(Satmar), no date. **\$1000 - \$1500**

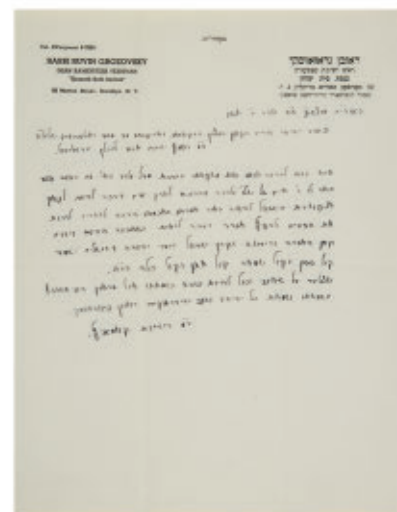
⚡ A close disciple of the Chasam Sofer, R. Yehuda Gruenwald was one of the leading rabbis of Hungary - indeed his yeshiva was one of the largest in the country. He wrote Zichron Yehuda, Shevet Yehuda, and other works published posthumously.

- 44 **GROZOVSKY, REUVEN.** (Rosh Yeshiva of Kaminetz and Torah Vodaas, 1886-1958). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Moshe Rothenberg. Congratulates the young Rabbi upon his upcoming marriage and showers him and his bride with blessings. Rabbi Grozovsky uses the highest superlatives upon the Resh Mesivta of Yeshivath Chachmei Lublin in Detroit, who was then only 24 years old. *One page, 4to. \* WITH: Autograph envelope.*

Brooklyn, 1st Adar II, 1943. **\$300 - \$500**

⚡ Rabbi Reuven Grozovsky, son of Rabbi Shimon the Dayan of Minsk and son-in-law of the celebrated Rabbi Baruch Ber Leibowitz, was a leading Lithuanian Talmudist. Managing to escape Europe upon the onset of WWII, he settled in the United States, where he re-established the Kamenetzer Yeshiva, and was also active in both the Vaad Hatzalah and Agudath Israel. An engineer of the fledgling Torah community in post-war America, he founded the elite Beis Midrash Elyon in Monsey, New York.

Rabbi Moshe Rothenberg was a product of Rabbi Meir Shapira's Yeshivath Chachmei Lublin. Upon arrival in the United States he re-established the yeshiva in Detroit, and later headed the Gerrer Yeshiva in Boro Park, Brooklyn. He authored Bikurei Aviv on Seder Kodashim, which was issued when he was just 20 years of age (and published just one day before Poland was invaded by the Nazis). See <https://mishpacha.com/a-siyum-at-chachmei-lublin-detroit/>.

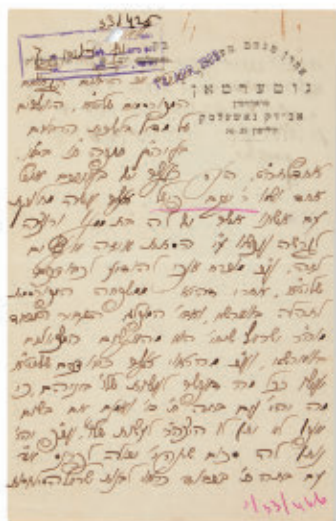


- 45 **GUTTERMAN, AHARON MENACHEM MENDEL.** (Grand Rebbe of Radzymin, 1860-1934). Autograph Letter Signed, written in Hebrew on letterhead. Concerning R. Yaakov Fishl who wishes to divorce his wife. The Rebbe here states that the lady stems from a prominent family in Warsaw and the recipient of this letter should do all in his power to help heal the marriage. Should that prove impossible, a generous financial settlement must be provided to the woman. *Two pages, small tear at top. 8vo.*

Nasielsk, 1933. **\$700 - \$1000**

⚡ The only son of R. Shlomo Dovid Yehoshua of Radzymin, R. Aharon Menachem Mendel succeeded his father as Rebbe in 1903. He had been a disciple of R. Avraham Bornstein of Sochotchov and R. Shlomo Zalman Schneersohn of Kapust.

R. Aharon Menachem Mendel married the daughter of R. Yitzchak Ya'akov of Biala, later marrying the daughter of R. Ya'akov Moshe Safrin of Komorno. He authored Chinuch HaBanim, Tzemach Menachem and Alin Le'Terufah. He left no sons.

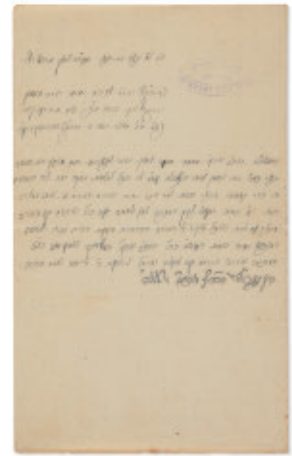




- 46 **HAGER, YISROEL.** (Third Grand Rebbe of Vishnitz, 1860-1936). Autograph Letter Signed, stamped and written in Hebrew to R. Meshulam Roth. "I cannot fulfill your request as I have already granted it to an earlier supplicant." Sends blessings including the hope that the recipient's Torah study will be accomplished with ease of mind. *One page, with integral blank. 8vo.*

Vizhnitz (Vyzhnytsia), 1921. **\$1200 - \$1800**

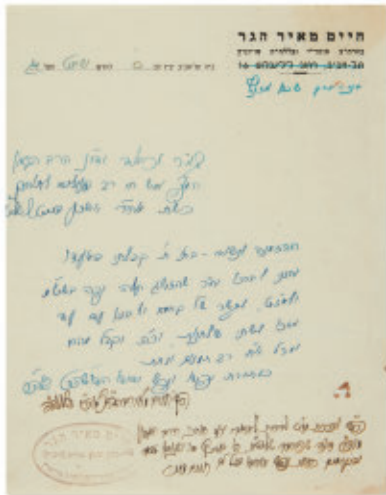
⚡ The Ahavas Yisroel, as he was known, was the first-born son of the Imrei Boruch (1845-1892). He married the daughter of R. Meir Horowitz of Dzhikov and following the death of his father, became Rebbe of Vishnitz, greatly expanding its following. Thirteen years after his death, he was reinterred in Eretz Israel.



- 47 **HAGER, CHAIM MEIR.** (Fourth Grand Rebbe of Vishnitz, 1887-1972). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Yissachar Deutsch. Sending congratulations upon the upcoming marriage of the recipient's son, Rabbi Yehoshua. Offers his blessings for children and nachas that will result from the "beautiful union." Includes a post-script with personal congratulations to Rabbi David Sperber (1877-1962), father of the bride, Gitza Rachel. *One page. 8vo.*

Bnei Brak, 20th Shevat, 1953. **\$500 - \$700**

⚡ R. Chaim Meir Hager, the Imrei Chaim, was the son of the previous Vishnitzer Rebbe, R. Yisrael Hager, the "Ahavas Yisrael." He was a member of the Mo'etzeth Gedolei HaTorah of Agudath Yisrael and one of the leaders of the Torah world in his generation. He immigrated to Israel in 1947 and re-established Vishnitz Chassidus centered in the town of Bnei Brak.

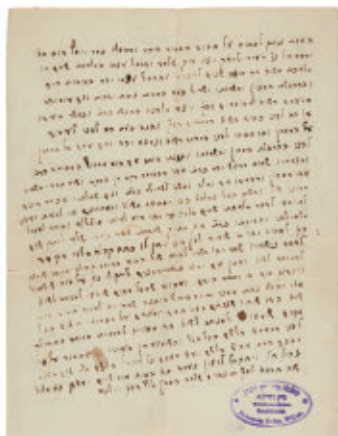


- 48 **HAGER, ELIEZER.** ("The Damesek Eliezer," 1891-1946). Sepher Hafla'ah. Lemberg, 1818. **THE REBBE'S PERSONAL COPY** with his stamps. ff. (1), 124. Recent boards. Folio. [Vinograd, Lemberg 393.]

**\$600 - \$900**

⚡ R. Eliezer Hager was the son of the Vizhnitzer Rebbe, the Ahavas Yisroel, R. Yisrael Hager (1860-1936). In 1922 he was appointed Av Beth Din of Vizhnitz and established the Beth Yisrael yeshivah there. Upon his father's death, he succeeded him as Rebbe.

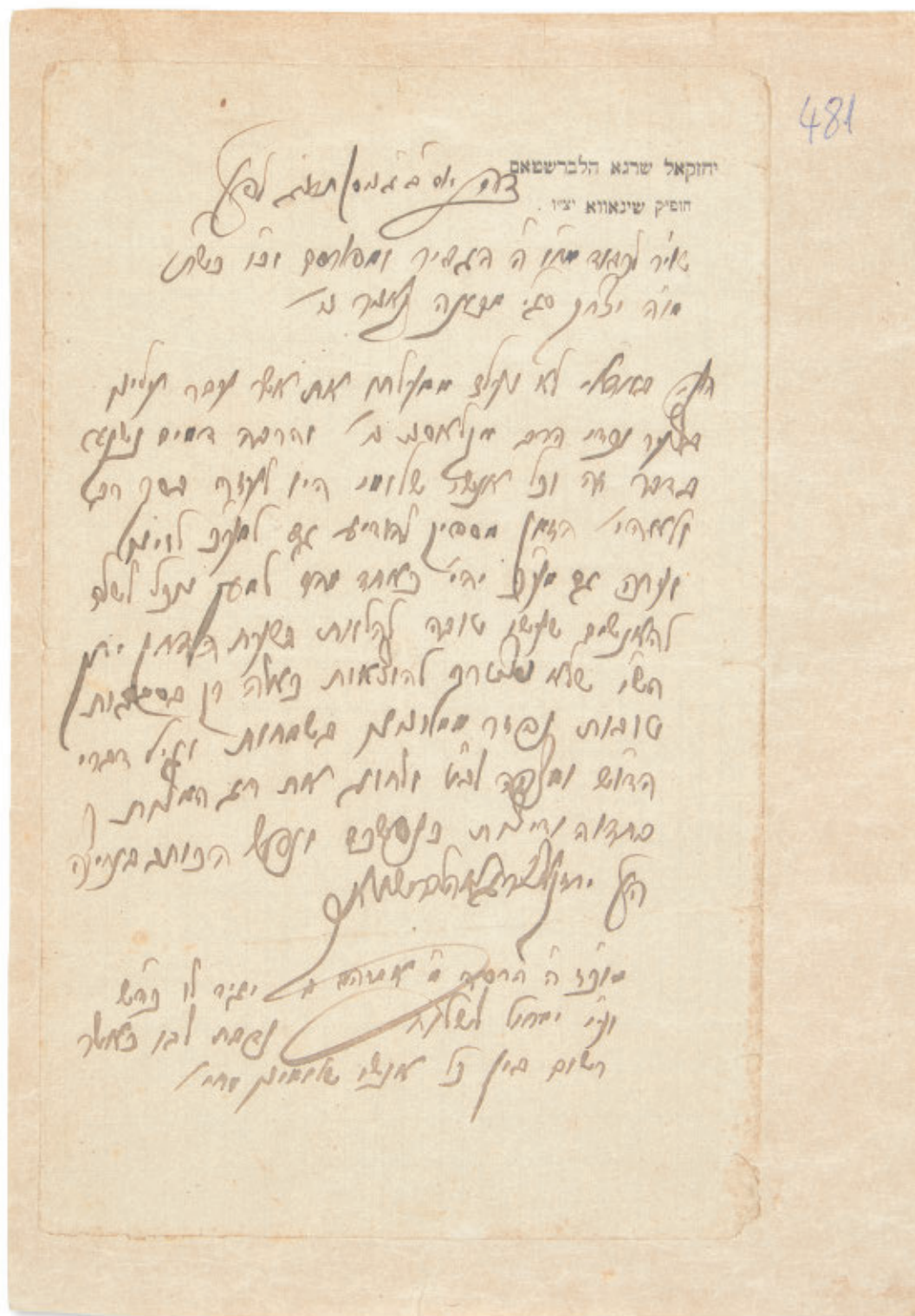
This is his personal copy of HaMakneh, the second volume of Sefer Hafla'ah on Masechta Kiddushin by R. Pinchas Halevi Horowitz (1731-1805) of Frankfurt.



- 49 **HA KOHEN, SHLOMO (KAHN).** (Moreh Tzedek of Vilna, 1828-1905). Certification (kabbalah) for Shechita and Bedika (ritual slaughter). *One page (with integral blank). 4to.*

Vilna, 22nd Ellul, 1861. **\$500 - \$700**

⚡ Son of Rabbi Yisroel Moshe HaKohen, R. Shlomo's responsa were published under the name Binyan Shlomo, and his glosses on the Talmud "Cheshek Shlomo" were included in the Vilna edition of the Talmud issued by the Romm Press, parts of which were proofread and edited by himself.



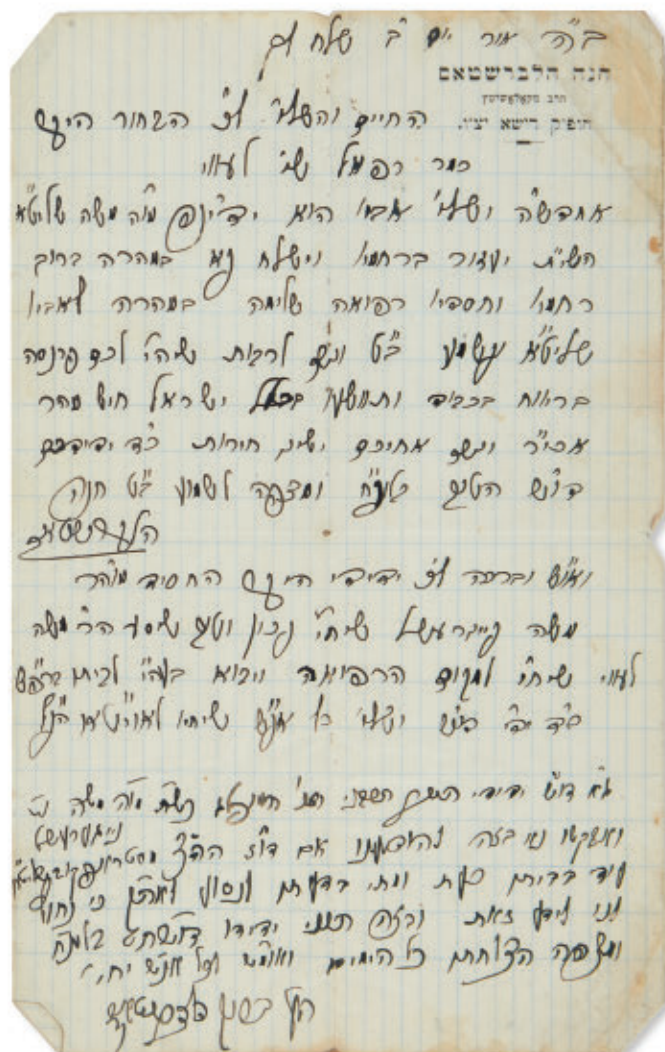
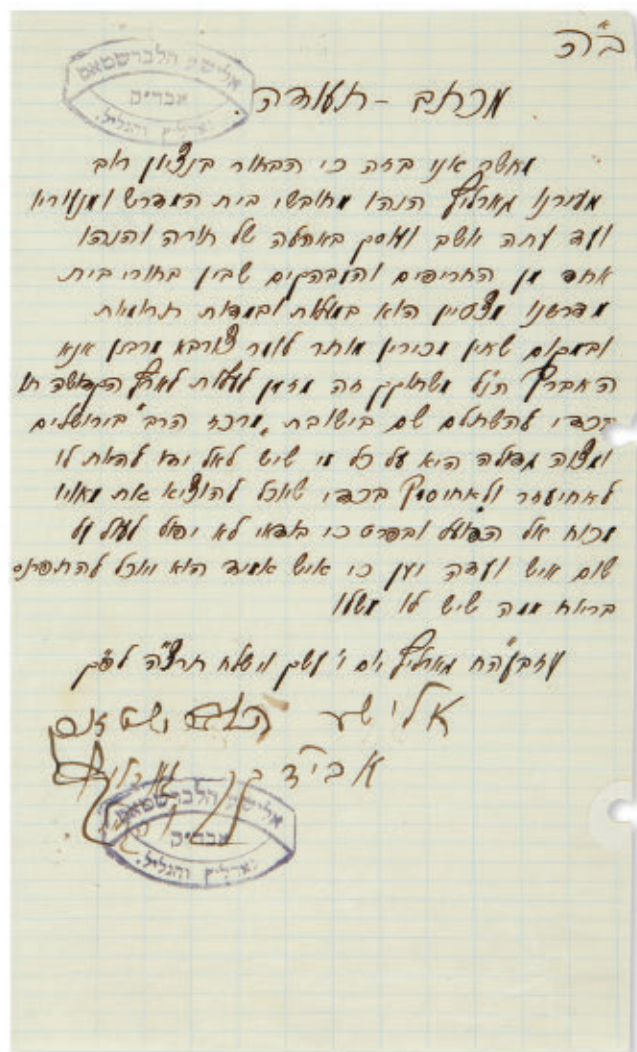
50 **HALBERSTAM, YEchezkel SHRAGA.** (The Shinaver Rav, 1815-98). Autograph Letter Signed, written on letterhead in Hebrew. One page. Laid down. 4to.

Shinava (Sieniawa), 3rd Nissan, 1893. **\$10,000 - \$15,000**

⚡ Profoundly respected, R. Yechezkel Shraga was the eldest son of the Divrei Chaim - R. Chaim Halberstam of Sanz – and one of the foremost Chassidic leaders of his generation. Author of the Divrei Yechezkel, he was venerated for his subtlety of mind, diligence and pursuit of truth - as well as being a formidable ideological opponent to political Zionism. He founded the Sanzer Klois in Tzfas.

\* **WITH** Pasted on verso: Letter addressed to Rabbi Aryeh Leibush Horowitz, Av Beth Din of Zlozitz (author of Shailoth U'Teshuvot Harei Besamim).





- 51 **HALBERSTAM, ELISHA.** (Grand Rebbe of Sanz, 1859-1941). Letter Signed, with stamp, written in Hebrew. A letter of recommendation for a student named Benzion Dov from Görlitz who was seeking to travel to Eretz Israel and study at Yeshivath Merkaz Harav. The fine personal and learned qualities of this student are provided, and Rabbi Halberstam notes how important it is to extend him assistance. *One page, 8vo.*

Görlitz, Friday, Parshath Vayishlach, 1934. **\$5000 - \$7000**

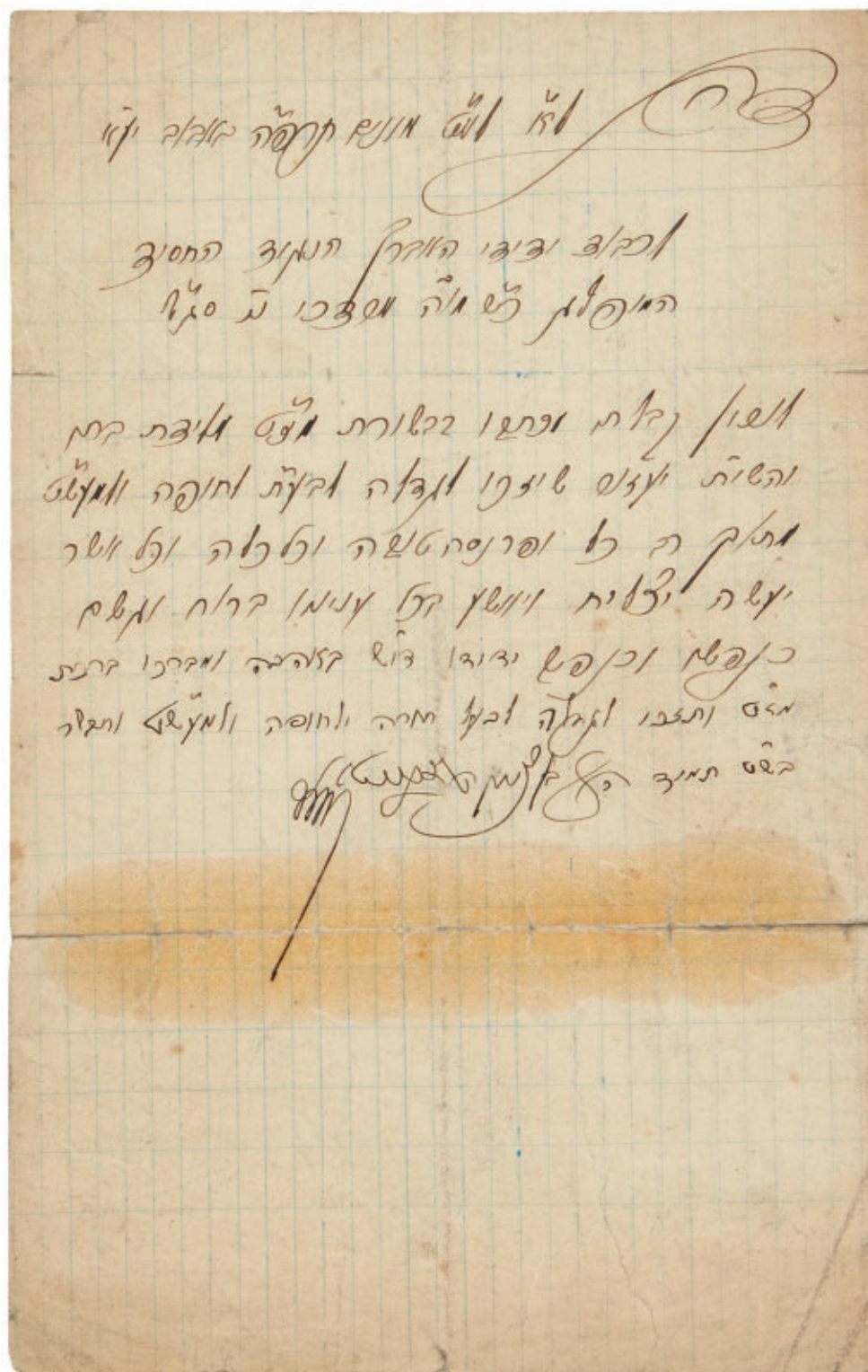
✳ R. Elisha Halberstam was the grandson of the Divrei Chaim of Sanz, son of R. Baruch of Görlitz and son-in-law of his uncle, R. Mordechai Dov of Hornisteipel. He was the rabbi of Görlitz from 1906 after his father's death, and reluctantly accepted the title of Admor in 1918 at the urging of the Sanzer Chassidim following the death of his brother. At the outbreak of war, R. Elisha was exiled to Siberia and after much self-sacrifice due to being punctilious in his observances, he died of hunger and cold.

- 52 **HALBERSTAM, CHONEH.** (Grand Rebbe of Koloschitz, 1884-1943). Autograph Letter Signed, written on letterhead in Hebrew to Raphael Lowy. Sending blessings to the recipients father, R. Moshe Lowy with prayers for his complete recovery from illness. *One page (with integral blank). Pencil notation on verso, stained. 8vo.*

Reisha (Rzeszow), Monday, Parshath Shelach-Lecha, No year. **\$2000 - \$3000**

✳ Mentor to R. Itzikel of Przeworsk-Antwerp, R. Chona Halberstam of Koloschitz (Kalaszyce) and Reisha was a prominent pre-war Chassidic leader. His grandfather was R. Yechezkel of Shiniva, the oldest son of R. Chaim of Sanz. His father-in-law was R. Moshe Halberstam of Bardiev. His published works are: Bein HaShmashoth and Torah Mikveh.

R. Choneh was shot by the Nazis alongside his wife, his sons killed in his presence just prior.



53 **HALBERSTAM, BEN-ZION.** (The Kedushas Tzion, Second Grand Rebbe of Bobov, 1874-1941). Autograph Letter Signed, written in Hebrew to R. Mordechai Segal. Sending Mazal-Tov wishes upon the birth of a daughter, followed by many blessings. One page (integral blank), stained, two heavy folds. 8vo.

Bobov, 1925. \$10,000 - \$15,000

• Son of the first Bobover Rebbe R. Shlomo Halberstam (1847-1905) and grandson of the Divrei Chaim of Sanz, R. Benzion Halberstam succeeded his father as Rebbe when he was 31 years old and subsequently vastly expanded Bobov Chassidus. Tragically, in 1941 he was murdered along with family members by the Nazis and their Ukrainian henchmen.

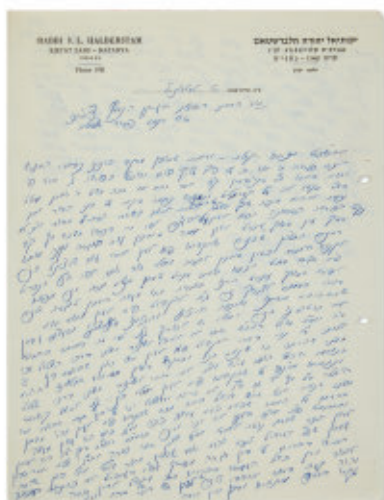
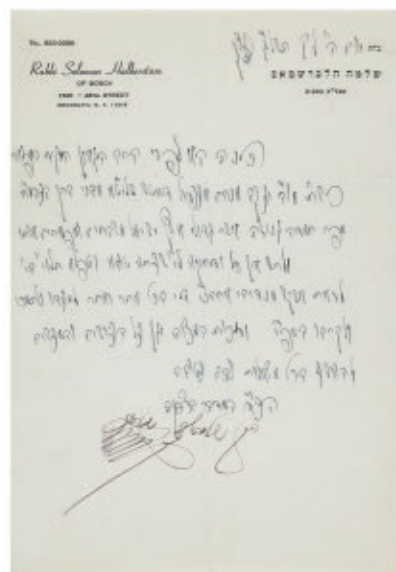
LETTERS FROM THE KEDUSHAS TZION ARE EXCEPTIONALLY RARE.



- 54 **HALBERSTAM, SHLOMO.** (Third Grand Rebbe of Bobov, 1908-2000). Letter Signed, written on letterhead in Hebrew to Rabbi Ya'akov Menachem Mendel Deutsch. Haskomah for the work Chemda Genuza, a commentary on the Torah in the light of the Talmud. The Bobover Rebbe adds his name to the approbations of praise already issued by the Gedolei Eretz Yisrael. *One page. 4to.*

Brooklyn, Thursday, Parshath Lech Lecha, 1972. **\$500 - \$700**

✦ R. Shlomo Halberstam of Bobov, eldest son of the pre-war Bobover Rebbe R. Benzion Halberstam, was one of the great builders of Chassidism in America following the Holocaust, in which his entire family, except for one son, R. Naftali, were murdered. The Bobov sect itself was all but wiped out, yet was re-established by Rabbi Halberstam (Kerem Shlomo) with the warmth, charisma and piety admired by many.



- 55 **HALBERSTAM, YEKUTHIEL YEHUDAH.** (Grand-Rebbe of Klausenberg-Sanz. 1904-94). Autograph Letter Signed written in Hebrew on letterhead, to R. Menachem Porush. Divrei Torah concerning the Biblical Spies, followed by blessings to the Agudath Israel politician. *Two pages, punch-holes. 4to.*

Kiryat Sanz - Netanya, **\$600 - \$900**

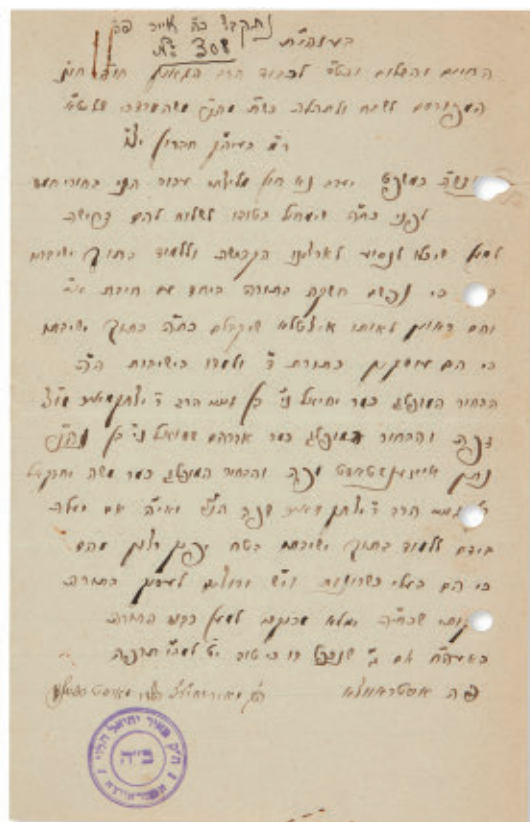
✦ Among blessings, the Rebbe writes: "May God release us from the ropes and chains of the "Yetzer."

- 56 **HALSTOCK, MEIR YECHIEL HALEVI.** (Ostrovitzer Rebbe, 1852-1928). **WITH: HOCHERMAN, YITZCHAK MEIR** (Rabbi of Ostrowiec, 1876-1942). Letter Signed and stamped, written in Hebrew to Rabbi Moshe Mordechai Epstein. Consists of two attached letters by the rabbis of Ostrowiec, recommending local students to Rabbi Epstein, the Rosh Yeshiva of the Chevron Yeshiva. The students are Yechiel Hocherman, Avraham Shmuel Eisenstadt and Moshe Yechezkel Hocherman. The Hochermans were the sons of Rabbi Yitzchak Meir, the Moreh Tzedek of Ostrowiec, who adds his own letter to that of Rabbi Halstock, the Admor of Ostrowiec. In addition to praise of their fine qualities, he provides biographical details of his sons, born in Czystochowa in 1906 and 1908. *Three pages. Punch-holes. 8vo.*

No date, An added note records the letter was received on 25th Iyar, 1925. **\$3000 - \$5000**

✦ The Ostrovitzer Rebbe was renowned for being a Torah genius and Tzadik who abstained from any material comfort, famously fasting throughout the week for more than forty years. His fame drew thousands of Chassidim to Ostrowiec, who came to learn from his holy conduct.

His published works are Ohr Torah and Meir Einei Chachamim, but it was R. Meir Yechiel's distinct ascetic practices that were remarkable. They involved spending many, many hours in daily tear-filled prayer, denying himself material pleasure such as never listening to music, avoiding all conversation, fasting all day and eating but sparingly at night. His frequent fasting weakened him and his unsteady signature here is a testament to that.



- 57 **HALSTOCK, YECHEZKEL HALEVI.** (Ostrovtsar Rebbe, 1887-1942). Autograph Letter Signed with stamp, written in Hebrew. Recommendation letter for a Shochet. *One page. Neat paper repairs. 8vo.*

(Ostrowiec Świętokrzyski), 1934. **\$800 - \$1200**

♣ The son-in-law of R. Naftali of Ropshitz and the only son of R. Meir Yechiel HaLevi of Ostrovtsa (whom he succeeded as Rebbe), R. Yechezkel was one of the greatest Rabbinical scholars among pre-war Chassidic leaders. He and his entire family (including seven married sons) were murdered by the Nazis.

- 58 **HEIMAN, SHLOMO.** (Rosh Yeshiva, Methivtah Torah Voda'ath, 1892-1945). Autograph Letter Signed, written in Hebrew to the Vaad HaYeshivos. Letter of recommendation requesting financial assistance on behalf of an outstanding student named Moshe Wilkinson. Signed by Rabbi Heiman as the Ra"m of the Ramailes Yeshiva in Vilna. In addition, there is a note from **RABBI MEIR BASSON** who writes: "He is an exceedingly outstanding student and it a great mitzvah to assist him with whatever is possible." *One page. punch-holes. 8vo.*

Vilna, Tammuz, 1931. **\$1000 - \$1500**

♣ One of the outstanding disciples of R. Baruch Ber Leibowitz, R. Shlomo Heiman originally served as a Maggid Shiur at R. Elchanan Wasserman's Yeshiva Ohel Torah in Baranovitch before being appointed Rosh Yeshiva of the Ramailes Yeshiva in Vilna. Upon the recommendation in 1935 of R. Chaim Ozer Grodzenski, R. Heiman was selected to be Rosh Yeshiva of Torah Vodaath in Brooklyn.  
See E. Katzman, Toldoth HaGaon R. Shlomo Heiman in: Yeshurun Vol. VIII, pp. 153-72.

- 59 **HESCHEL, MESHULAM ZUSHYE.** (Grand Rebbe of Zinkov, 1813-66). Letter Signed, written in Hebrew. Inviting the recipient to the wedding of his son R. Yechiel, to Mirl Rokeach, the daughter of Grand Rebbe Yehoshua (Shiale) of Belz. *One page (with integral blank). 8vo.*

N.p, n.d. **\$1000 - \$1500**

♣ R. Meshulam Zushye was the son of R. Yitzchak Meir of Zinkov and grandson of R. Avraham Yehoshua Heschel, the Apter Rov. He published his grandfather's work Ohev Yisrael in 1863.

The family were said to have settled in the town of Zinkov as the absence of non-Jewish houses of worship there resulted in a more spiritually refined environment.

The Choson, (1843-1917) became the Admor of Krolevitz. The Kallah was the daughter of the second Belzer Rebbe.







**60 HIRSCH, SAMSON RAPHAEL** (Founder of German neo-Orthodoxy, 1808-88). **PERSONAL CHUMASH, FILLED WITH AUTOGRAPH FAMILY RECORDS.** Chamishah Chumshei Torah [Hebrew Pentateuch]. With Five Megiloth and Haphtaroth. Commentaries by Rashi, Onkelos, Nachmanides and first appearance of the super-commentary to Nachmanides by Isaac Aboab. Megiloth, Haphtaroth according to the Sephardic and Aschkenazic rite. Divisional title (Haphtaroth). With stamp "SRH" and stamp of the Rabbi's son "Julius Hirsch." Recorded on the front pastedown **IN THE HAND OF R. SAMSON RAPHAEL HIRSCH ARE THE DETAILED NAMES, DATES AND TIME OF BIRTHS OF EACH OF HIS ELEVEN CHILDREN AND FIRST FOUR GRANDCHILDREN. ALSO INCLUDED ARE THE DETAILS OF EACH BABY BOY'S CIRCUMCISION.** Opening blank with deeply poignant autograph note **RECORDING THE DEATH OF HIS WIFE JOHANNA.** A full English translation of the Family Record accompanies the volume. ff. 371 (i.e. 382), 26. Occasional learned marginalia in more than one early hand. Various stained and worn, few marginal paper repairs affecting few words in places (more so on f. 374), closely shaved toward end. Contemporary calf, rubbed and worn. Thick folio. [Vinograd, Venice 336; Habermann, Bomberg 211; Darlow & Moule (noted not listed) following no. 5093; Adams B-1268.]

Venice, Daniel Bomberg, 1548. **\$12,000 - \$18,000**



🔴 **HIGHLY SIGNIFICANT: THE VERY VOLUME IN WHICH RABBI SAMSON RAPHAEL HIRSCH ENTERED ALL HIS PERSONAL FAMILY HISTORY.**

As an antiquarian volume two-and-a-half centuries older than Rabbi Hirsch himself, the book includes many other former ownership marks. The very earliest is dated 1565. Another early owner recorded the names and birthdays of his seven sons and daughters born between the years 1605-12. A 17th century beautifully ornamented inscription reads: "I am Moses Isaiah of Hildesheim."

It is possible that R. Hirsch, seeing these inscriptions made long before him, with typical historical conscientiousness, decided to continue such a practice, utilizing this rare Bomberg Chumash to record his own children's births. In so doing, R. Hirsch would have encapsulated the crux of his life's work in these few pages, dedicated as he was to advancing the traditions of centuries past, yet attaching to them his distinct imprint, suitable to his own particular epoch.

**FAMILY RECORD:**

The birth of each child is followed by a fervent wish in R. Hirsch's hand that God permit him and his wife raise the child to: "Torah, bridal canopy and good deeds" (boys) and: "Fear of God, bridal canopy and good deeds" (girls). These prayers were duly realized, for in his Will, R. Hirsch expressed great pleasure having seen his children grow in the ways of their ancestors. Indeed, he wrote in his ethical will, there was no need to exhort his children to follow the Torah fastidiously - as they were already doing so. Rather, he beseeched his children to stay loyal to each other come what may.

R. Hirsch often records after each birth or circumcision a location. Thus, we may follow the growing family as it traveled from Oldenburg to Emden to Nikolsburg. Finally, with the birth of R. Hirsch's youngest children - the twins Sophie and Jenny - Frankfurt on the Main is entered. At this point in R. Hirsch's career, the still youthful rabbi would have had little idea the extent to which his own name and legacy would become so enmeshed with the name of the city he had just recorded in this volume.

In addition to noting the Hebrew dates of birth, R. Hirsch would add the secular date in parenthesis, at first in Hebrew letters and in his later years, in Latin letters. Following the birth of his grandson Paltiel (son of Rabbi Dr. Tzvi Hirsch and Julia Plato), a space is left blank for the secular date. Evidently, R. Hirsch, only aware of the Hebrew date at the time, intended to return and fill-in the corresponding secular date, yet never did so. The blank space remaining serves as a testament to R. Hirsch's weltanschauung: While awareness of the greater world one lives in is a cornerstone of "Torah im Derech Eretz," it is presaged by a complete immersion in Torah values and time frames.

Between listing his children and his grandchildren, the Hebrew dates of R. Hirsch's parents' Yahrzeits (Jahrtag) are written, along with two further dates of unidentified significance.

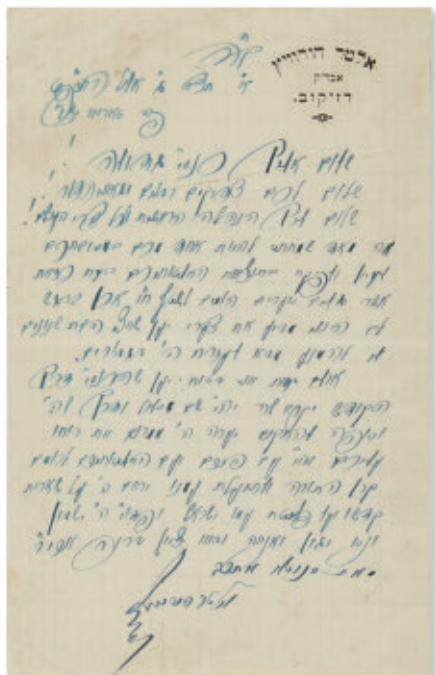
R. Hirsch did not only document in this volume the happy days of his family's growth, but also recorded challenges. When daughter Sarah became deathly ill at the age of two, R. Hirsch notes her name was changed to Rachel. Fortunately, the illness passed and R. Hirsch writes: "And the Lord heard our cries" - and his daughter lived. "May God lengthen her years with pleasantness and may she grow to be a God-fearing Woman of Valor with aged, venerable years."

Sadly, not all challenges resolved themselves. Three weeks after his son Raphael was born, R. Hirsch writes: "God took what He has given me, Monday, 4th of Nissan (5)601 (March 26th, 1841). May his soul be bound up in the bond of life and may he receive his portion in the end of days." This is a most important historical revelation. In all biographies (eg E.M. Klugman (Artscroll, 1996) p. 345) the child who passed away in infancy is said to have been a daughter. Yet here, R. Hirsch's own hand refutes this account; indeed he even includes the date of the baby boy's circumcision and the name of the Mohel.

Equally heartbroken over the baby's death was of course the young boy's mother, Johanna, who was said to have held on to one of the child's garments for years, wishing to be buried with it. Upon learning of this desire, R. Hirsch encouraged his wife to instead donate the garment to charity, so that their child's memory might benefit the poor in this world. Johanna agreed.

R. Hirsch cherished his loving relationship with Johanna (Hanna Judel), whom he regarded as his equal partner and full confidant. On the opening blank page of the Chumash R. Hirsch records her passing: "Friday evening 2 Iyar 5642 (1882) before midnight, fell my crown, beloved of my heart, my wife, the righteous, modest, and pious Madam Hanna...The memory of her righteousness and piety will never be forgotten by her children and descendants forever after."

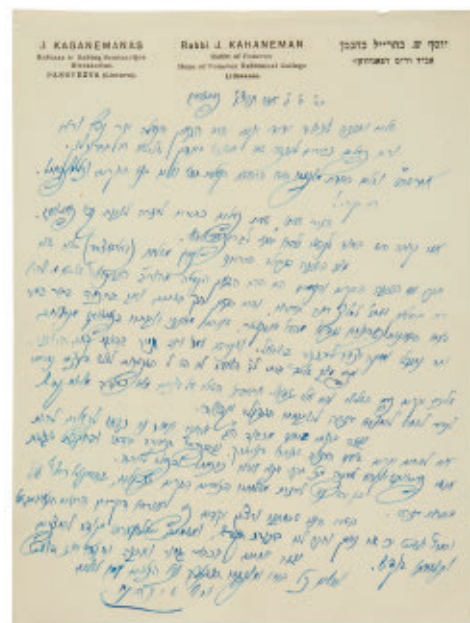
**ACCOMPANIED BY:** Samson Raphael Hirsch. **AUTOGRAPH HEBREW MANUSCRIPT.** Novellae to Tractate Berachoth. Almost four pages. R. Hirsch's insights on prayer, including connecting the Blessing of Redemption to the Silent Amidah; leaving the synagogue in a calm demeanor; establishing a permanent seat in the synagogue; along with other ideas.



- 61 **HOROWITZ, ALTER YECHEZKEL ELIYAHU.** (Grand Rebbe of Dzikov, 1879-1943). Autograph Letter Signed on letterhead, written in Hebrew to the Second Knessiah Gedolah of Agudath Israel. Greeting the "Tzadikim, Rabbanim and Gaonim of the generation" assembled for the Second Kenessiah Gedolah (World Congress), Vienna. The writer expresses his joy at such a gathering. *One page (integral blank).* 8vo.

Tarnow, 3rd Ellul, 1929. **\$1000 - \$1500**

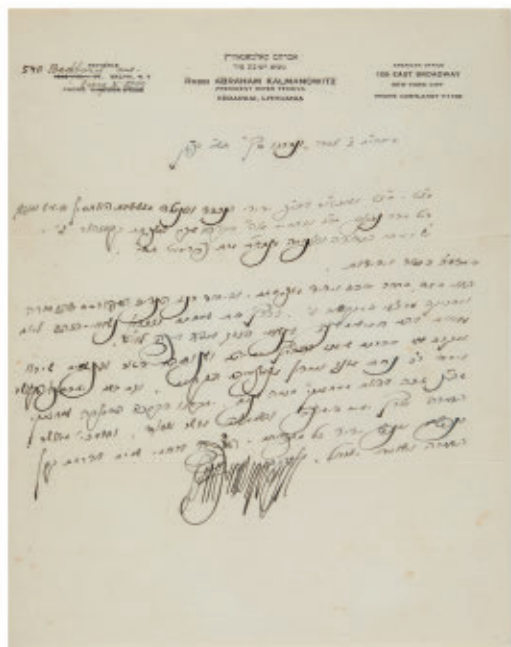
☛ Killed in the Holocaust, R. Alter Yechezkel Eliyahu Horowitz was the only son of R. Yehoshua of Dzikow (author of Atereth Yeschu'a). His was son-in-law of his uncle, Grand Rebbe Yisroel Hager of Vizhnitz.



- 62 **KAHANEMAN, YOSEPH SHLOMO.** (The Ponevezher Rav, 1886–1969). Autograph Letter Signed, written on letterhead in Hebrew to Rabbi J. Saden of Brooklyn. Informing the recipient that two prominent Rabbis from Ponovitch are preparing to travel to New York on a fund-raising mission on behalf of the Yeshiva and Rabbi Sadan is requested to assist their efforts. \*WITH: Autograph letterhead envelope. *One page.* 4to.

Ponevitch, 3rd Adar, 1936. **\$400 - \$600**

☛ Established by R. Yosef Shlomo Kahaneman in 1919, Ponevezh Yeshiva became famed as a Torah study center and stronghold of Orthodox Jewry in Lithuania. Although the majority of its student body perished in the Holocaust, Rav Kahaneman re-established the yeshiva in Israel where it is the pride of Bnei Brak.

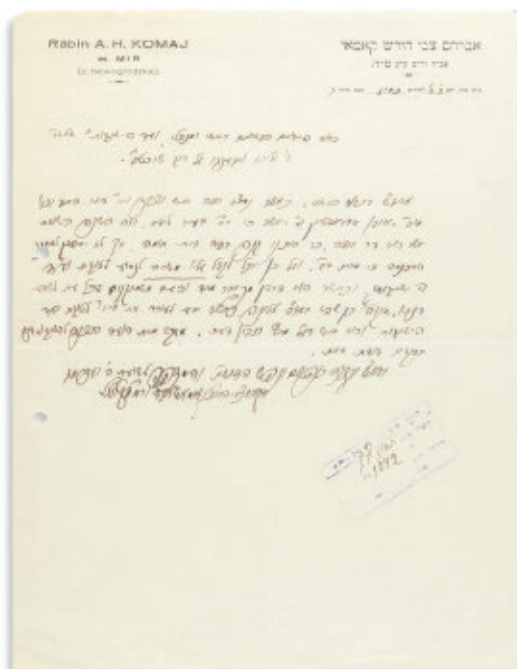


- 63 **KALMANOWITZ, AVRAHAM.** (Rosh Yeshiva Mir-New York, 1887-1964). Autograph Letter Signed, written on letterhead in Hebrew to Avraham (Edwin) Kraushar. Sending wishes of congratulations upon the engagement of their daughter Frimet (Fannie) and offers many thanks and accolades for the support that their son (Henry) has given to the Mirrer Yeshiva. \*WITH: Autograph envelope. *One page.* 4to.

Brooklyn, Tuesday, Parshath Lech Lecha, 1940. **\$200 - \$300**

☛ R. Avraham Kalmanowitz escaped to the United States in 1940 following the German occupation of Poland and became a tireless rescue activist on behalf of Jews trapped in Nazi Europe and the Soviet Union. He is credited with the successful transfer of the entire Mir yeshiva from Lithuania to Shanghai, providing for its support for five years, and obtaining visas and travel fare to bring all 250 students and faculty to America after World War II. He established the U.S. branch of the Mir in 1946. In the 1950's and 60's he aided North African and Syrian Jewish youth suffering from persecution and pogroms, and successfully lobbied for the passage of a bill in Congress granting endangered refugee status to Jewish emigrants from Arab lands.



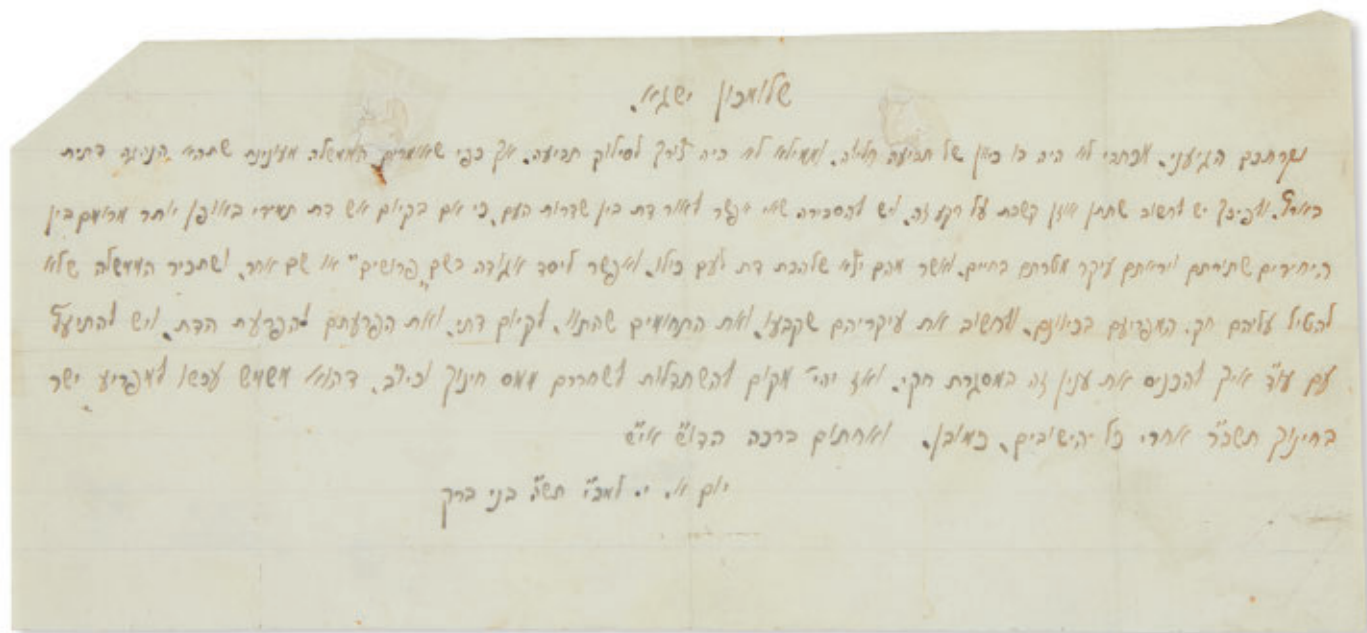


- 64 **KAMAI, AVRAHAM TZVI HIRSCH.** (The last Rabbi of Mir, 1859-1942). Autograph Letter Signed written on letterhead in Hebrew to the directors of the Vaad HaYeshivos. Letter of recommendation on behalf of Rabbi Reuven Oberstein of Lida "a skilled darshan." *One page, punch-holes. 4to.*

Mir, 3rd Tammuz, 1933. \$300 - \$500

✎ The writer was the son of R. Eliyahu Baruch Kamai, Rosh Yeshiva of the Mirrer Yeshiva. Following his father's death, R. Avraham Tzvi Hirsch was appointed Rav of the town of Mir where his brother-in-law, R. Eliezer Yehuda Finkel, served as Rosh Yeshiva.

The Vaad HaYeshivos was an organization initiated by the Chofetz Chaim in 1924, and led by Rabbi Chaim Ozer Grodzinski, to coordinate financial support for all the yeshivos throughout Lithuania.

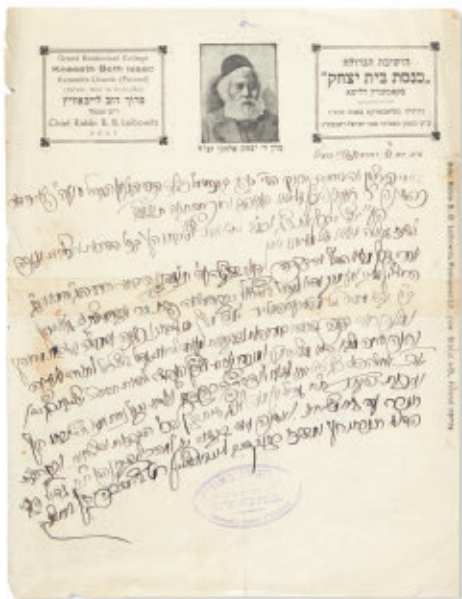


- 65 **KARELITZ, AVRAHAM YESHAYAH.** (The Chazon Ish, 1878-1953). Autograph Letter Signed, written in Hebrew to Rabbi Moshe Blau. Concerning the education tax levied in pre-state Eretz Israel which was opposed by the Chareidim, who did not want to participate in a communal fund that would support schools they considered heretical. The Chazon Ish writes here that although some think it to be impossible to arouse the light of Judaism among the masses, yet "if we remain resilient in preserving the ways of religion, viewing the Torah as the main purpose in life, then there will most certainly be success." *One page, two small repairs. 8vo.*

Bnei Brak, 22nd Ellul, 1945. \$2000 - \$3000

✎ The brilliant Halachist R. Abraham Isaiah Karelitz was noted for his modest, unassuming lifestyle. He was wont to sign correspondence "Ish" (literally, "a man"), the initials of his personal names, Abraham Isaiah - similarly, his numerous Halachic works carried the pseudonym, "Chazon Ish." He held no formal rabbinic position, yet had profound influence on the development of Chareidi society in Israel and become universally recognized as the spiritual leader of Orthodox Jewry.

In regard to this letter, see Moshe Porush Memoirs, Vol. II, pp. 190-3.



- 66 **LEIBOWITZ, BARUCH BER.** (Rosh Yeshiva of Kamenitz, 1864-1939). Autograph Letter Signed, written on letterhead in Hebrew. One page. 4to.

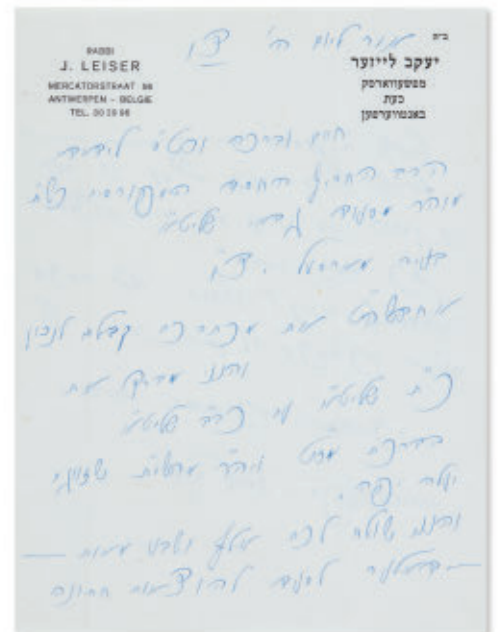
Kamenetz, 5th Tishrei, 1938. \$500 - \$700

א. R. Baruch Ber Leibowitz was one of the prime disciple of Rabbi Chaim Soloveitchik of Brisk, his teacher at the Volozhin yeshiva. As Rosh Yeshiva of Knesses Beis Yitzchak, the non-mussar offshoot of the Slabodka yeshiva named for R. Yitzchak Elchanan Spektor, R. Leibowitz was an exponent of the style of Talmud study pioneered by R. Chaim, his teacher. R. Leibowitz's Birkas Shmuel and Shiurei Rabbi Baruch Ber are widely studied in yeshivos to this day.

- 67 **LEISER, YA'AKOV.** (Grand Rebbe of Pshevorsk, 1906-98). Autograph Letter Signed, written in Hebrew on letterhead to Rabbi Masoud Gabbai. Congratulating the recipient upon his marriage. Also enclosing \$1700 to assist a mutual friend, R. Shaul Ber, to secure an apartment for his newly married son. Two pages. 4to.

Antwerp, Thursday, Parshath Tzav, (no year). \$500 - \$700

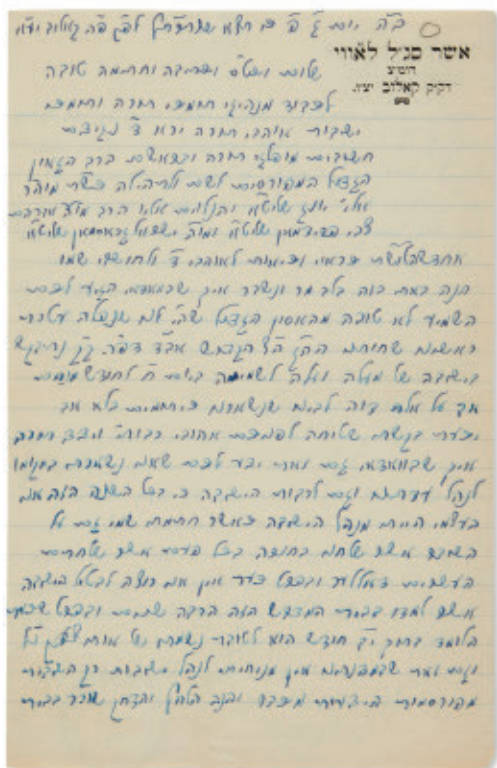
א. Rabbi Yaakov Leiser assumed the leadership of Pshevorsk (Przeworsk), following the death of his father-in-law R. Moshe Yitzchak (Reb Itzikel) Gewirtzman (1881-1976), founder of the Pshevorsker Chasidus of Antwerp.



- 68 **LOWY, ASHER SEGAL.** (Dayan of Kalov, m. 1944). Autograph Letter Signed written in Hebrew on letterhead, to the New York Rabbis: Leo Jung, Abraham Zvi Freiman, and Israel Grossman. Noting that since the Rebbe died, all financial responsibilities for funding the Kaliv yeshiva has devolved upon the writer, and he requests the recipients assist him in funding the tuition of the many students. Two pages (integral blank). 4to.

Kalov (Nagykalló), \$1000 - \$1500

א. Brother of the Demetchev Ruv, the Gaon R. Asher Segal Lowy was the son of R. Elimelech Segal Lowy, Grand Rebbe of Tosh. In 1935 he was appointed Dayan in Kalov where he also headed the Yeshiva. One of his celebrated disciples was his nephew, R. Meshulem Feish Lowy (1921-2015), who, after the war, revived the Tosh dynasty in Quebec, Canada.







- 69 **MANNHEIMER, ISAAC NOAH** (1793-1865). Testimonial Certificate presented to Rabbi Mannheimer on the occasion of his 70th birthday presented by Esrat Israel - Verein zur Unterstützung bedröngter Israeliten, Vienna. October 17, 1863. Single leaf **ILLUMINATED MANUSCRIPT**. Congratulatory German text, with elaborate decorative elements. Autograph signatures by the leaders of Esrat Israel: Schlesinger and one other. Photographic portrait of Mannheimer at top. 17 x 21 inches.

Vienna, 1863. **\$1200 - \$1800**

♣ Esrat Israel = Verein zur Unterstützung bedröngter Israeliten (Association for the Support of Afflicted Israelite) was a relief organization founded in 1853 in Leopoldstadt, Vienna, to support impoverished Jews.

Born in Copenhagen Isaak Noah Mannheimer was the son of the local Hazan. He took up philosophy, Oriental languages, and theology at the university there, at the same time continuing his studies in Talmud. Following the emancipation of the Jews in Denmark in 1814, Mannheimer was appointed the first royal catechist. In 1824 he was called to Vienna to direct the Israelite religious school, thereafter he was preacher and then appointed rabbi. Mannheimer helped to shape the so-called Viennese Rite or Mannheimer Ritus, which spread in Jewish communities in Austria, Hungary, Bohemia and partly also in Germany and, as a moderate modern form, prevented a split of the Viennese community. Many of his sermons have been published, his main work being *Wiener Gebetbuch*, first published in 1840. On his seventieth birthday the city of Vienna conferred honorary citizenship upon him. Mannheimer devoted the gifts bestowed by the community upon him on that occasion to a foundation for the aid of rabbis and teachers.

The dedication on the certificate reads: In recognition of the great merits which His Honor has rendered to the elevation and promotion of Judaism in general, to the organization of the local Jewish community, as well as to the creation and establishment of various humanitarian and charitable institutions in particular, by which this widely renowned veteran of Jewish homiletics has shaped and transformed the Jewish community of the [imperial] residence with rare self-sacrificing energy and untiring zeal, into the prime model community of the monarchy worthy of imitation."



- 70 **MELTZER, ISSER ZALMAN.** (Rabbi of Slutzk, Rosh Yeshiva Etz Chaim, Jerusalem. 1870-1953). Autograph Letter Signed and stamped, written in Hebrew to Rabbi Ya'akov Moshe Bassok. Rabbinic Ordination. This document is a Yoreh Yoreh Yadin Yadin Semicha certificate awarded to Rabbi Bassok. In addition to the standard text of the Semicha, Rabbi Meltzer writes that the ordained is an exceptional Darshan. *One page. 4to.*

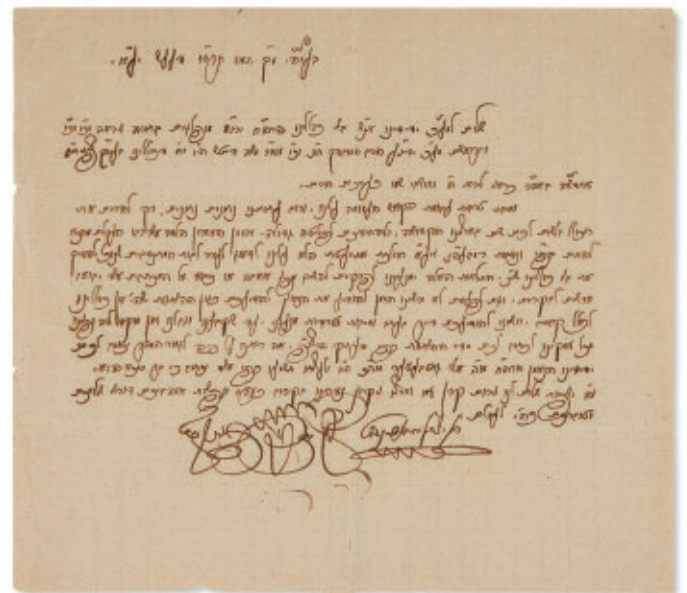
Slutzk, 7th Sivan, 1910. **\$300 - \$500**

✳ R. Isser Zalman Meltzer was intimately involved in the Chovevei Zion movement in his early years, while a student at Volozhin. After a stint teaching in Slabodka, he became rabbi and Rosh Yeshiva of Slutzk. He emigrated to Eretz Israel in the 1920's, where he was the Rosh Yeshiva of the Etz Chaim Yeshiva. Influential in his own right, with a long list of prominent Jewish leaders as students, his bearing on the Yeshiva world continued through his son-in-law, R. Aharon Kotler and what he in turn established in America. R. Meltzer's commentary on Maimonides' Mishneh Torah, Sefer Even Ha'Ezel, is widely studied today.

- 71 **PANETH, YITZCHAK YECHIEL & YECHEZKEL PANETH.** (Joint Grand Rebbe of Dej). Letter Signed, written in Hebrew to Rabbi Moshe Deutsch. Concerning the importance of strengthening the Ahavath Tzion Kollel for those who had emigrated to Jerusalem from Siebenbürgen (Transylvania). *One page. 4to.*

Dej, 27th Tamuz, 1907. **\$1000 - \$1500**

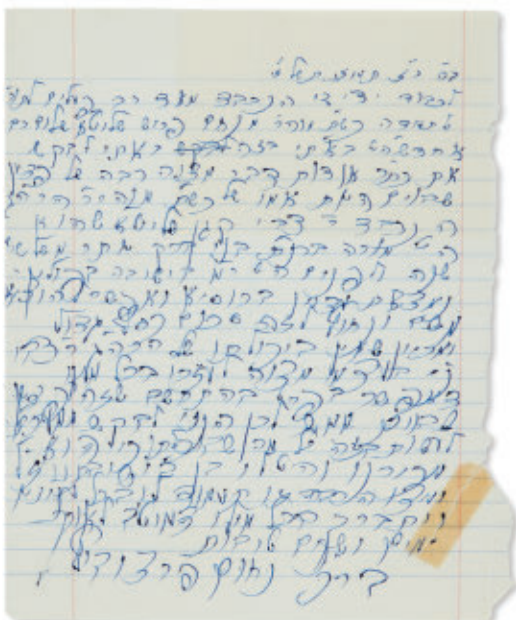
✳ Brothers R. Yitzchak Yechiel Paneth (1863-1940) and R. Yechezkel Paneth (1870-1930) jointly succeeded their father, R. Moshe Paneth, as Admor of Dej. The former directed the Kollel and the latter was the city Rabbi.



- 72 **PARTZOVITZ, NOCHUM.** (Rosh Yeshiva of The Mir, 1923-1986). Autograph Letter signed, written in Hebrew to the politician Rabbi Menachem Porush of Agudath Israel. Requesting assistance for the mother of the Rabbi of Bnei Braq Tzvi Kagan, who sought to emigrate from the Soviet Union. *One page. Small tape repairs to rough fore-edge. 4to.*

(Jerusalem), 27th Tamuz, 1977. **\$400 - \$600**

✳ Born in Trakai, Poland to its Chief Rabbi, R. Aryeh Tzvi Partzovitz. His father was a grandson of the posek of Vilna, R. Shlomo HaKohen and son-in-law to R. Nochum Greenhouse. R. Nochum Partzovitz was a student of R. Elchanan Wasserman, R. Baruch Ber Leibowitz and the Mirrer Yeshiva, through which he escaped the Nazis when the yeshiva escaped Nazi Europe for Shanghai. After the war he married R. Chaim Shmulevitz's daughter Ettel and emigrated to Israel. He succeeded his father-in-law as Rosh Yeshiva of Mir in Jerusalem in 1979, although he was only able to retain the position for a short period of time due to illness. Chidushei Reb Nochum and Shiurei Reb Nochum were published posthumously by his students.

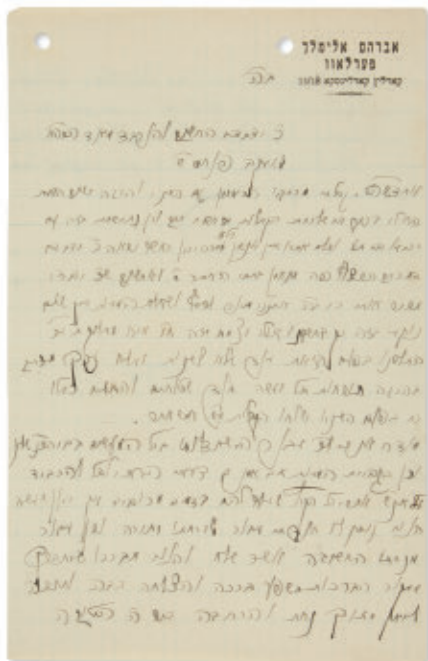
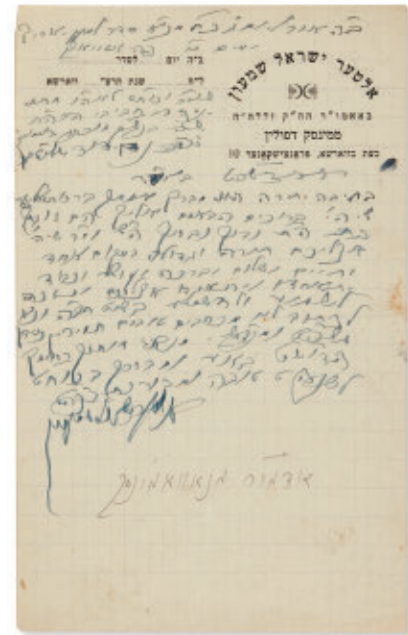




- 73 **PERLOW, ALTER YISROEL SHIMON.** (Grand Rebbe of Novominsk, 1875-1933). Autograph Letter Signed, written in Hebrew on letterhead, to Rabbi Benzion Ben-David(?). Sending greetings and blessings for the upcoming new year. *One page. 8vo.*

Minsk Mazowiecki, 29th Av, 1931. **\$400 - \$600**

♣ Rabbi Perlow, author of Sepher Tifereth Ish, was the second Rebbe of Novominsk. His father was Rabbi Ya'akov (1843-1902) a descendant of the Neshchiz dynasty. His father-in-law was R. Baruch Meir Twersky of Chernobyl.



- 74 **PERLOW, AVRAHAM ELIMELECH.** (Grand Rebbe of Karlin, 1891-1942). Autograph Letter Signed, written on letterhead in Hebrew to one R. Pinchas. Offering thanks for assistance in collecting communal funds and provides administrative instructions. However informs the recipient he must refrain from foolish actions ("shtusim vehevolim"). Blesses all his descendants. *One-and-a-half sides, punch-holes. 8vo.*

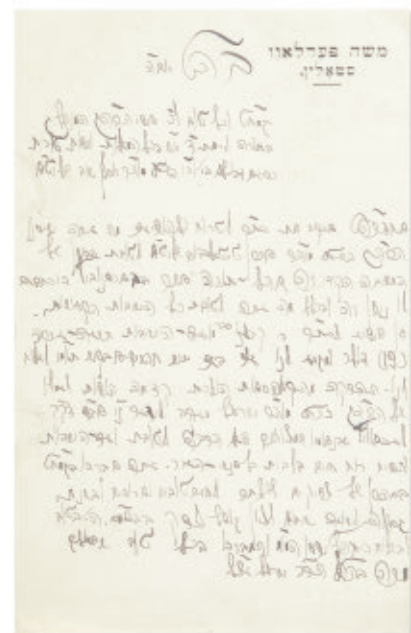
(Karlin), n.d. **\$500 - \$700**

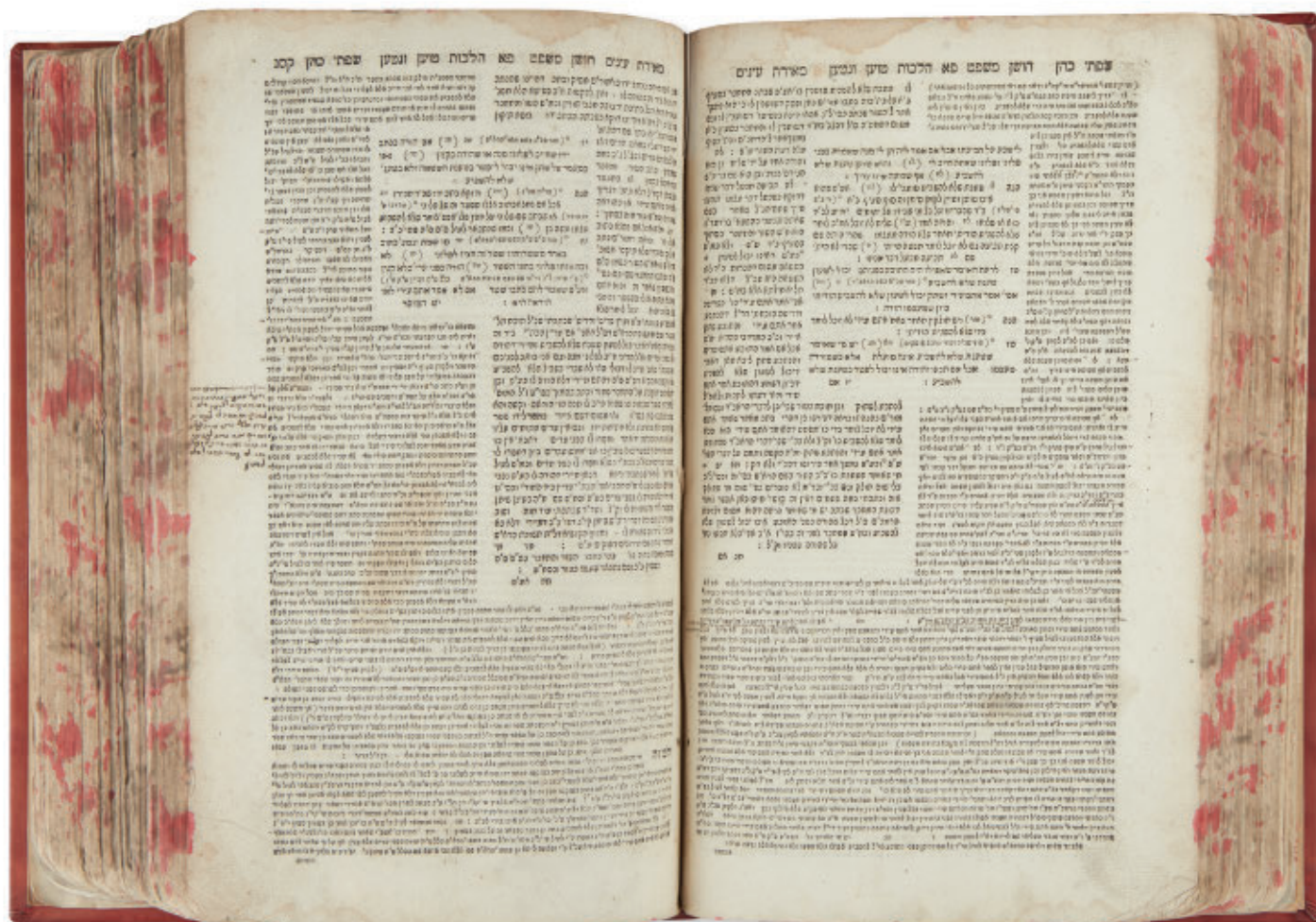
♣ Son-in-law of R. Mordechai Yoseph of Zlatipola, R. Avraham Elimelech Perlow of Karlin-Pinsk (1891-1942) succeeded his father, R. Yisroel, the "Yenukah" of Stolin, as Rebbe in 1921. He visited Eretz Israel a number of times where he established a Yeshiva and attracted a large following. Despite the entreaties of his Chassidim to stay in the Holy Land, he returned to Poland in 1939 just prior to the outbreak of World War II. He stated that although he saw dark clouds looming he felt obligated to return to Poland be with his family and his Chassidim. He was murdered along with his children by the Nazis.

- 75 **PERLOW, MOSHE.** (Grand Rebbe of Stolin, 1891-1942). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Yosef Schub, Menahel of the Va'ad HaYeshivos in Vilna. *One page. 8vo.*

n.d. **\$600 - \$900**

♣ R. Moshe Perlow, son of R. Yisrael of Stolin (known as 'the Frankfurter' or 'the Yenuka'), became Rebbe to thousands of Stoliner Chasidim following his father's death in 1922. He led his Chasidim until his martyrdom in the Holocaust.





**76 PICK, YESHAYA.** (1725-99). Yoseph Karo. Sepher Torath Kohanim, Shulchan Aruch Choshen Mishpat. With commentary Me'irath Einayim and Sifthei Kohen. Owned and heavily annotated by Rabbi Isaiah Berlin (Pick). **R. YESHAYA (BERLIN) PICK'S PERSONAL COPY, SIGNED BY HIM ON TITLE-PAGE, AND WITH HIS MARGINAL ANNOTATIONS THROUGHOUT.** ff. (4), 502. Corners rounded, lightly stained in places, opening and closing few leaves with marginal paper repairs. Modern blind-tooled calf. Thick folio. [Vinograd, Fürth 16.]

Fürth, Yoseph b. Shlomo Shneur, 1691. **\$12,000 - \$18,000**

✪ The volume contains hundreds of R. Yeshaya Pick's autograph notes of Shulchan Aruch Choshen Mishpat and its commentaries, the Sema and Shach. Written in a precise almost micrographic hand, he regularly suggests here textual emendations to fix errors in the printed text, or adds words to provide more clarity. Other times he creates useful lists of various opinions that the scholar would wish to have in mind when studying. For example, to the Sifthei Kohen's list of rules derived from Siman 25, R. Yeshaya Pick focuses on five places where the Shach argues with other authorities: "a. Not like the Mechaber b. In this he argues on the Sema. etc." Many of the marginalia are paragraph-length commentaries in their own right.

This precious, working copy of a Halachic text from a distinguished Acharon, is a mine of information for scholars to research and publish the labors of Rabbi Isaiah Berlin on Choshen Mishpat.

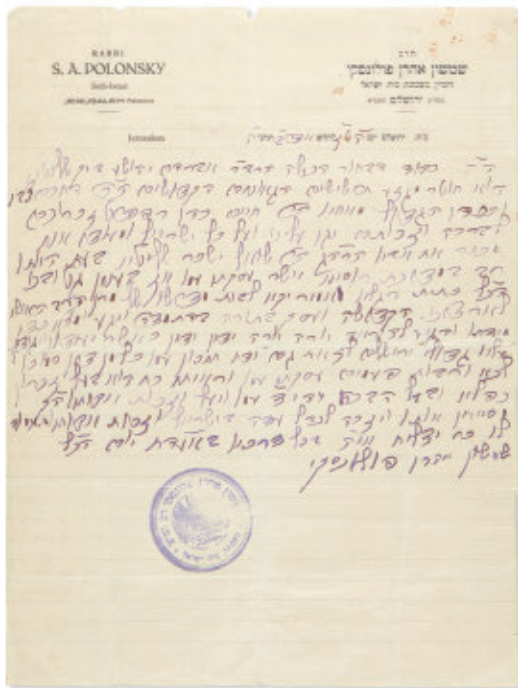
Rabbi Isaiah Berlin, also known by his father-in-law's surname Pick, was one of the great Central European Gaonim of the 18th century. He heavily annotated his books, leaving a plethora of insights, sources, and corrections on a good deal of rabbinic material. He was a businessman-scholar early in life, later serving as Av Beth Din in Breslau. Many of his valuable annotations on important rabbinic texts have been published, such as his Hafla'ah Shebe'archin on the Talmudic dictionary by Rabbi Nathan of Rome, and his invaluable supplement to Masoret Hashas, included in Talmud editions published since 1805.

**PROVENANCE:** Donated by the Klotz D'Chasidei Boyan to Yeshiva Chachmei Lublin. With stamps from both institutions, as well as an inscription on the opening blank from the librarian of Yeshiva Chachmei Lublin calling attention to the annotations by Rabbi Berlin-Pick.

**A REMARKABLE VOLUME WITH HUNDREDS OF AUTOGRAPH ANNOTATIONS AND WITH A DISTINGUISHED PROVENANCE FROM THE CROWN JEWEL OF PRE-WAR POLISH YESHIVOTH.**







- 77 **POLONSKY, SHIMSHON AHARON.** (The Gaon of Teplik, 1876-1948). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Avraham Yehoshua Bick. Rabbinic ordination. A yoreh yoreh yadin yadin semicha. In addition to the standard text, Rabbi Polonsky highlights the rabbinic lineage of Rabbi Bick, including his descent from the Chacham Tzvi. *One page, punch-holes. 4to.*

Jerusalem, 16th Adar II, 1935. **\$200 - \$300**

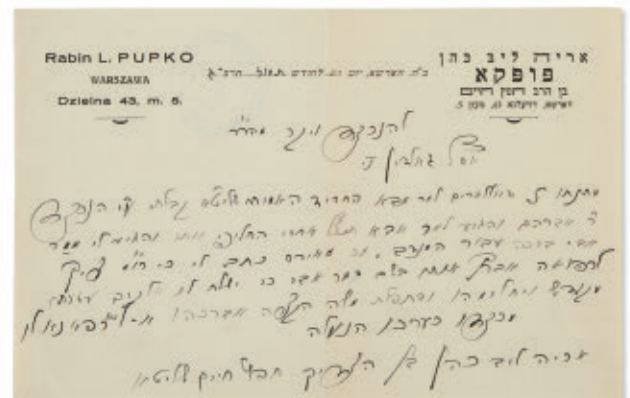
✳️ Rabbi Polonsky was the rabbi of Teplik in Volhynia. After immigrating to Eretz Yisrael in 1922 he became rabbi of the Beit Yisrael neighborhood in Jerusalem. His work *Divrei Aharon* on Shas and poskim was published shortly before his death.

Rabbi Bick-Shauli (1913-90) published an edition of *Megilat Sefer* by R. Ya'akov Emden, and many scholarly works. His father, mentioned in this document, was R. Shaul Yissachar Bick (1884-1971) of Medziboz.

- 78 **POUPKO, ARYEH LEIB.** (of Radin, 1861-1938). Autograph Letter Signed, on letterhead, written in Hebrew to Rabbi Yosef Golden. Thank you letter for a donation of \$5 to his father **THE CHOFETZ CHAIM**. He passes on his father's blessings. *One page. 8vo.*

Warsaw, 11th Tammuz, 1933. **\$400 - \$600**

✳️ R. Aryeh Leib Hakohen Poupko was the firstborn son and close assistant of his father, the celebrated Chofetz Chaim. In the present letter he acts as representative of his aged father, whose name is both on the letterhead and in the signature: "Aryeh Leib HaKohen ben HaTzadik Chofetz Chaim, Shlit'a.

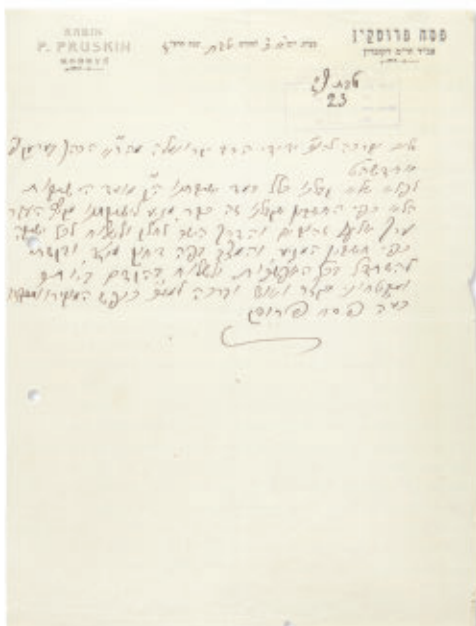


- 79 **PRUSKIN, PESACH.** (Rosh Yeshiva, Kobryn, 1879-1939. Autograph Letter Signed written on letterhead in Hebrew to Israel Henry Beren. Inviting the philanthropist to visit the yeshiva. *One page, punch-holes. 4to.*

Kobryn, 20th Teveth, 1937. **\$300 - \$500**

✳️ A student of the Chofetz Chaim and one of foremost Roshei Yeshiva in Lithuania in the pre-Holocaust generation, R. Pesach Pruskin was the Mashgiach of the Yeshiva of Slutsk under R. Isser Zalman Meltzer. Later he was Rosh Yeshiva of the Kobryn Yeshiva, as well as rabbi of the city.

One of his disciples was **RABBI MOSHE FEINSTEIN** who later wrote: I benefited greatly from listening to his lectures and original insights in the years that I merited to be his student in the years before the First World War." (From a 1968 letter published in the beginning of *Shiurei R. Pesach MiKobryn*).





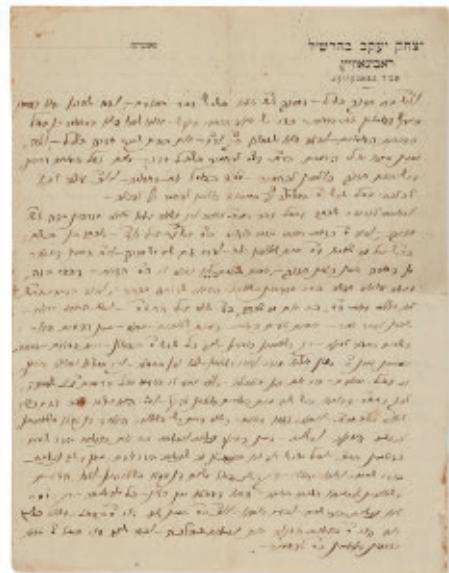
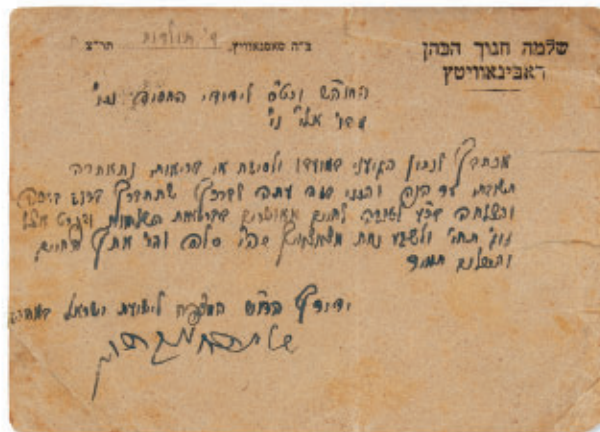
- 80 RABINOWITZ, SHLOMO CHANOKH.** (Fourth Grand Rebbe of Radomsk, 1885-1942). Secretarial Postcard Signed, written in Hebrew to R. Eliyahu Koschitzki. A New Year greeting to a colleague and Chossid in Tel Aviv. Effusive with blessings for success, wealth, and good health. *Address on verso. Worn. 12mo.*

Sosnovitch (Sosnowiec), Wednesday Parshath Toldoth, 1937.  
**\$1500 - \$2500**

❖ R. Shlomo Chanoch HaKohen Rabinowitz was the eldest son of the Knesses Yechezkel, Rabbi Yechezkel Rabinowitz and great-grandson of the founder of the Radomsk dynasty, the Tiferes Shlomo.

R. Sholomo Chanoch succeeded his father as Rebbe in 1910 and his dynamic and charismatic style attracted thousands to his court. Indeed, on the eve of World War II, Radomsk was the third largest Chasidus in Poland (after Ger and Alexander). Upon outbreak of war an escape plan to Eretz Israel was made available for the Rebbe, however he insisted he would not abandon his followers. He did indeed remain in Warsaw and on 18th Av 1942, was murdered by German Nazis along with every single member of his family. After four generations, the Radomsk dynasty came to an end and was never revived.

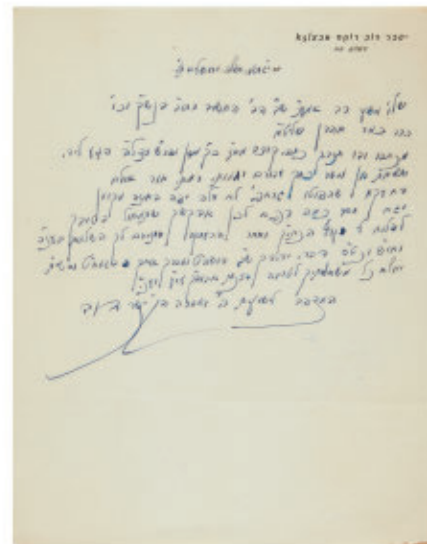
R. Sholomo Chanoch published Shivchei Kohen and Birchath Shlomo, however much that was unpublished was lost due to war.



- 81 RABINOWITZ, YITZCHOK YA'AKOV.** ("Reb Itzele Ponivezher," 1854-1919). Lengthy Autograph Letter Signed, written in Hebrew, on letterhead to R. Aharon Yoseph of Fren. Detailed responsa relating to Agunoth, Treifoth and related Halachic matters. *Four pages. 4to.*

Ponivezher, **\$1000 - \$1500**

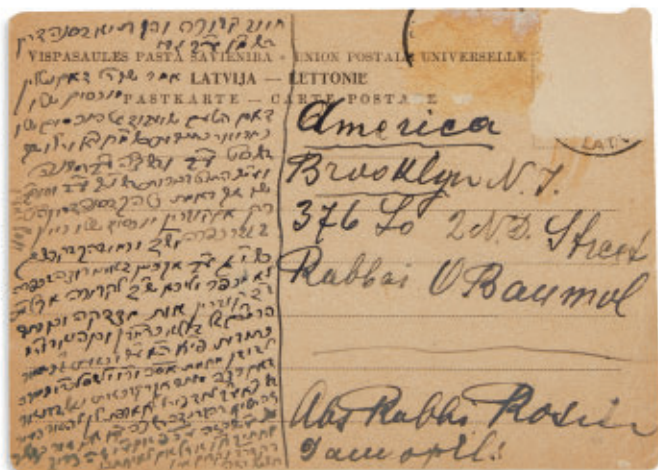
❖ The Ga'on R. Yitzchak Ya'akov Rabinowitz (R. Itzele Ponivezher) was among the disciples of the Beis HaLevi and studied with his son, R. Chaim Soloveitchik. In 1889 he headed the Slabodka Yeshiva before leaving to serve the rabbinate of Ponivezh where he founded its famed yeshiva. He was an intellectual giant in Torah and originated new paths in the conceptual understanding of Talmud. R. Itzele's responsa were posthumously published under the title Zecher Yitzchak.



- 82 ROKEACH, YISSOCHOR DOV.** (Fifth Grand Rebbe of Belz, b. 1948). Autograph Letter Signed written on letterhead in Hebrew to a yeshiva student. Acknowledging receipt of a letter informing him of a manuscript written by Rabbi Shalom, the first Rebbe of Belz (the Sar Shalom). Asks the recipient to follow up by sending him a copy. *One page. 4to.*

Jerusalem, 13th Tishrei, 1971. **\$400 - \$600**

❖ R. Yissachar Dov Rokeach is the son of R. Mordechai Rokeach of Bilgoraj, who was the son of the third Belzer Rebbe, R. Yissachar Dov, and the nephew of R. Aharon Rokeach, the fourth Belzer Rebbe. Only nine years old when R. Aharon passed away, R. Yissachar Dov was appointed successor to R. Aharon in 1966 at the age of 18, a position he has held since, leading one of the largest Chassidic dynasties in Israel.



- 83 **ROSEN, YOSEPH.** (The Rogotchover Gaon, 1858-1936). Autograph Postcard Signed, written in Hebrew, on letterhead to Rabbi Baumol of Brooklyn. Response to Halachic question relating to burial. *Two sides. 8vo.*

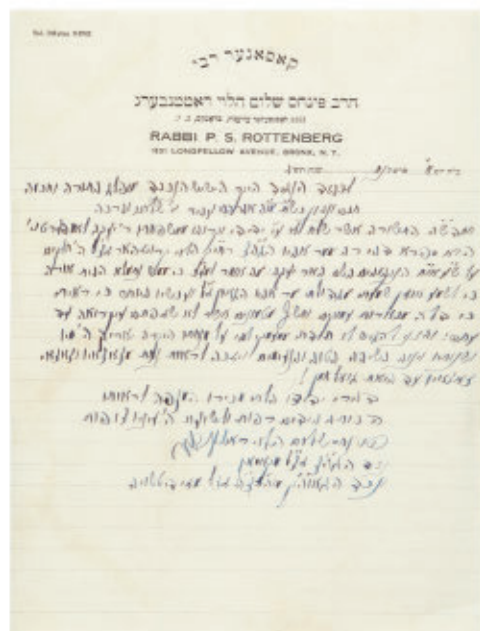
Dvinsk, 1934. **\$800 - \$1200**

✳ The recipient was the maternal grandfather of the late Rabbi Dr. Norman Lamm, President of Yeshiva University.

- 84 **ROTTENBERG, PINCHAS SHALOM.** (Grand Rebbe of Kosson, 1892-1966). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Avraham Abir Kreuser. A thank you for the volumes Be'er Yaakov on Shulchan Aruch by Rabbi Chaim Ya'akov Kreuser, the correspondent's father. *One page. 4to.*

Bronx, NY, Sunday, Parshath Noach, 1942. **\$200 - \$300**

✳ The writer was the son of Rabbi Yehosef (1853-1911). He was one of the earlier Chasidic rebbes to reestablish Chasidic Judaism in America before WWII, having arrived in America and establishing a kehilla in the 1920's.



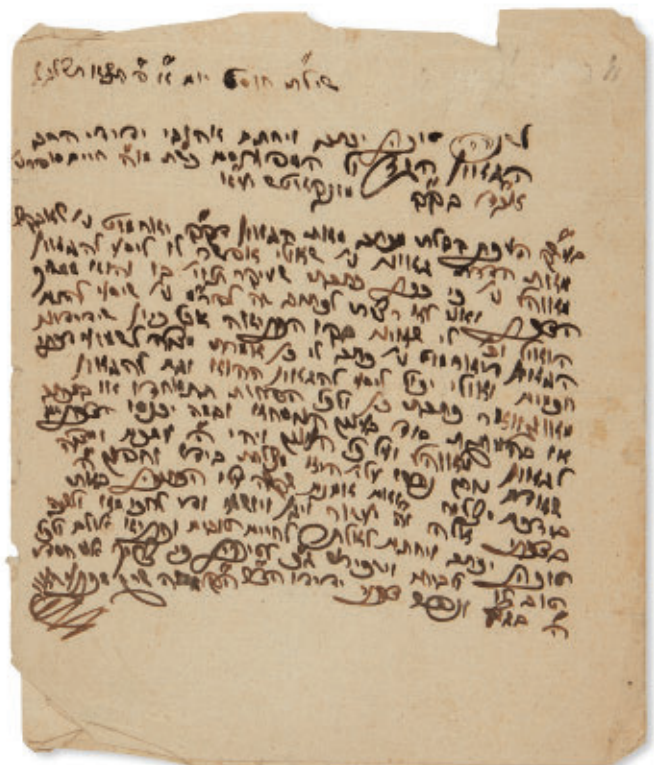
- 85 **SCHICK, MOSHE.** (MahRa'M Schick, 1807-79). Autograph Letter Signed, written in Hebrew to Rabbi Chaim Sofer. Declining to add his name to a rabbinic letter, yet noting the importance of taking heed of its message. *One page (integral blank). Edges somewhat worn. 8vo.*

Chust, Sunday, Parshath Ki Teitzei (9th August), 1872.

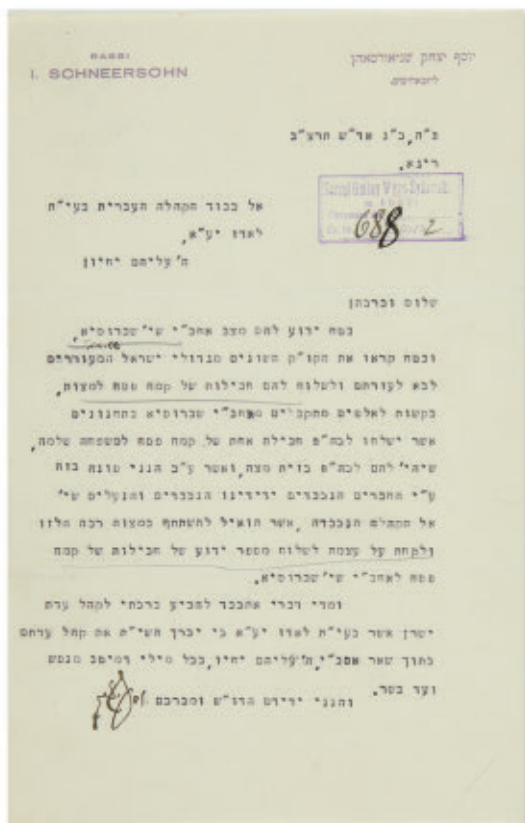
**\$2000 - \$3000**

✳ The Mahara'm Schick was one of the most prominent Hungarian Rabbis of his time, the foremost disciple of the Chasam Sofer and his principal successor. He was famed for his intellectual alacrity, quickly responding to even the most complicated questions of halachic law.

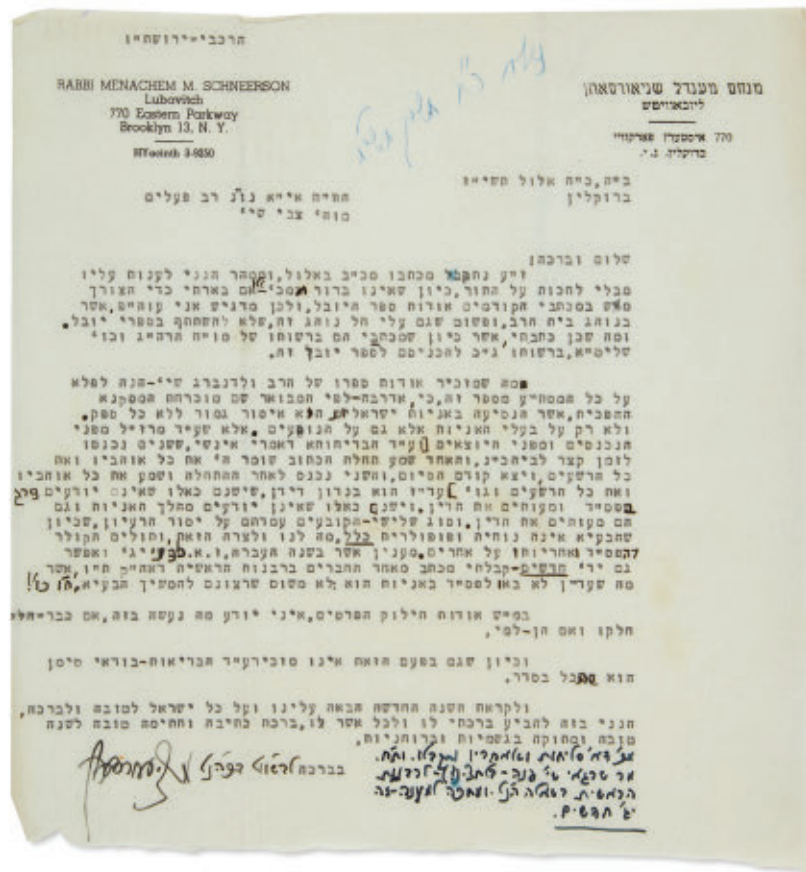
R. Chaim Sofer (1821-86) known as the Machaneh Chaim, was the rabbi of Munkacz and Pest. In addition to being a highly regarded Posek, he was an expert Sofer, whose Tefillin were highly prized.







Lot 86



Lot 87

- 86 **SCHNEERSOHN, YOSEF YITZCHAK.** (Sixth Grand Rebbe of Lubavitch, 1880-1950). Typed Letter Signed, written in Hebrew on letterhead to "The Hebrew Community of Lodz." The Lubavitcher Rebbe beseeches the Jewish community of Lodz to donate funds in order to provide the Jews in the Soviet Union with enough flour to bake Matzah for Pesach. He writes there are thousands of requests from Jews in Russia who don't even have enough for the minimum requirements (kezayis). He closes with a blessing for the community of Lodz. *One page. 8vo.*

Riga, 23rd Adar II, 1932. **\$700 - \$1000**

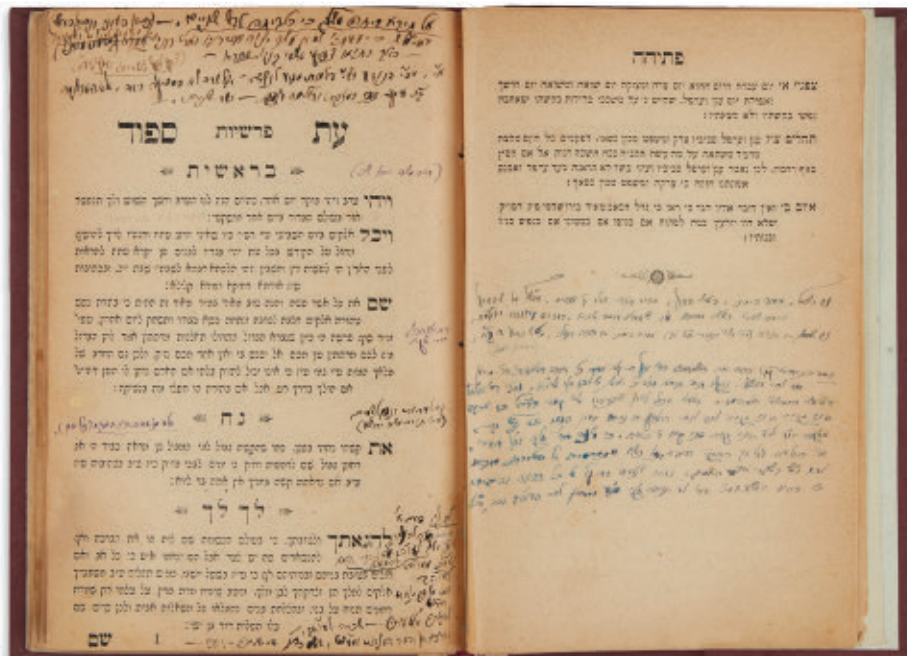
• The Friedliker Rebbe (the Rebbe Rayya'tz) took over his Chassidus at a time of great oppression against the Judaism in the Soviet Union. Directing clandestine activities to strengthen Torah-life, in 1927 he was arrested and sentenced to death by the Soviet authorities. Due to subsequent international pressure he was released, upon which time he moved to the Latvian capital of Riga where he resumed his outreach activities. In 1940, after a remarkable escape from war-torn Poland, the Rebbe settled in the United States where he re-established the worldwide center of Chabad-Lubavitch at 770 Eastern Parkway in the Crown Heights section of Brooklyn.

- 87 **SCHNEERSON, MENACHEM MENDEL.** (Seventh Grand Rebbe of Lubavitch, 1902-94). Typed Letter Signed, with few additional lines in Autograph. Written on letterhead in Hebrew to Zvi Harkavy. The Lubavitcher Rebbe here explains why he refuses permission for his writings to appear in a Festschriften, as he follows the similar such practice of his father-in-law, the previous Rebbe. Following this is a Halachic discussion concerning a passage in Rabbi Eliezer Waldenberg's 'Tzitz Eliezer' regarding travel on Israeli-flagged ships, about which the Rebbe expresses astonishment, quite certain that the opposite from what was stated is in fact the case. *One page. 4to.*

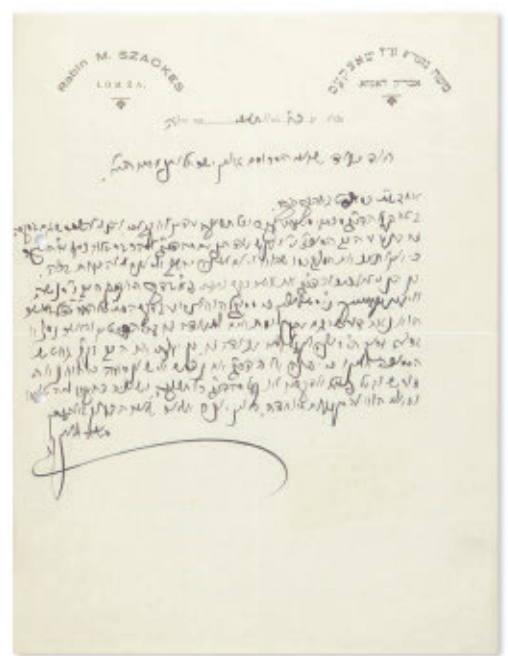
Brooklyn, 27th Ellul, 1957. **\$600 - \$900**

• R. Menachem Mendel Schneerson was one of the great Jewish leaders of the 20th century.

Dr. Zvi Harkavy (1908-79) a member of the famed scholarly families Strashun and Harkavy of Lithuania, was an important figure in the Mizrahi movement in Israel. He edited many scholarly volumes and authored more than 150 articles. The Festschriften referred to in this letter is likely that for Harkavy's father-in-law, R. Reuven Katz of Petach Tikvah.



Lot 88



Lot 89

- 88 **SCHWARTZ, YOSEF HAKOHN.** (Rabbi in Bonyhad and Grosswardein, 1875-1944). Eit Sefod ["A Time To Eulogize."] Shlomo HaKohen Klein. pp. 74. Paks, 1898. **PERSONAL COPY OF RABBI YOSEF HAKOHN SCHWARTZ, WITH HIS EXTENSIVE AUTOGRAPH NOTES.** With previous owner's marks, including the bibliographer Naphtali Ben-Menachem. Modern boards. 8vo.

**\$800 - \$1200**

⚠ This copy is heavily annotated by R. Yosef HaKohen Schwartz. These notes range from a few words giving an addition, a reference, or lengthy supplements within various sections. Also contained are several manuscript sections that were the contents of eulogies which Rabbi Schwartz himself must have delivered.

R. Yosef HaKohen Schwartz was a son of R. Naftali Schwartz, Rabbi of Mad and son-in-law of R. Eliezer Deutsch, Rabbi of Bonyhad. He authored a large number of halachic works as well as edited his father-in-law's writings for publication. He was also editor of the rabbinical journal 'Vayelaket Yosef.'

Et Sefod is a rabbi's guidebook for eulogies. The author, R. Shlomo HaKohen Klein (1833-1902) was a disciple of the Kesav Sofer.

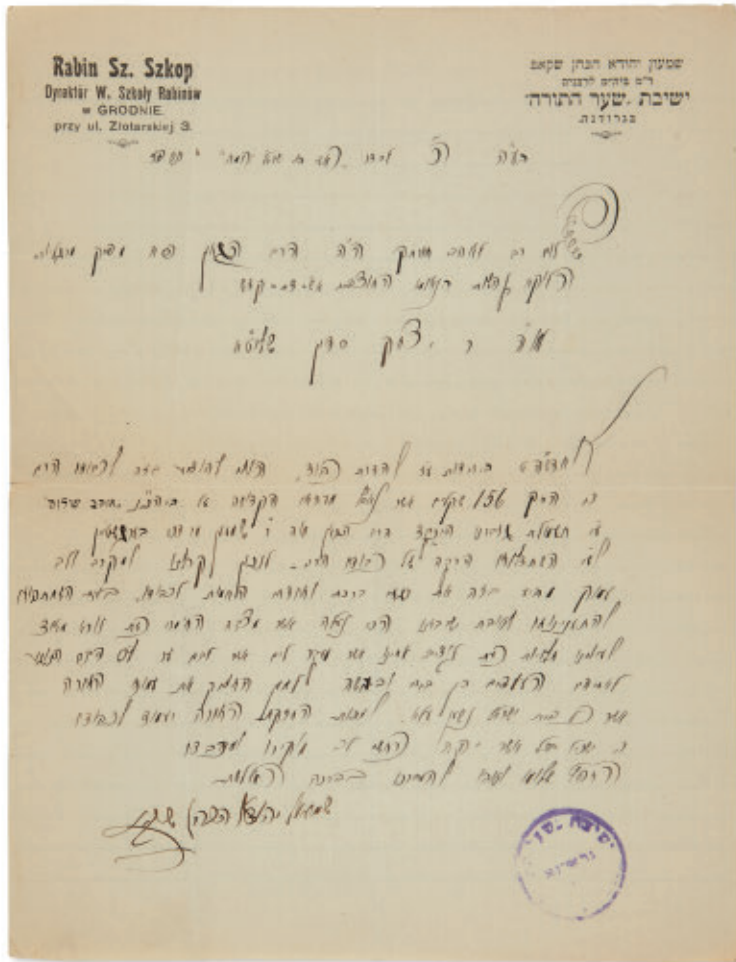
See <https://seforimblog.com/2008/12/caught-in-act-unknown-admission-of/?print=print>.

- 89 **SHATZKES, MOSHE.** ("The Lomza Rov" 1881-1958). Autograph Letter Signed, written on letterhead in Hebrew. One page, punch-holes. 4to.

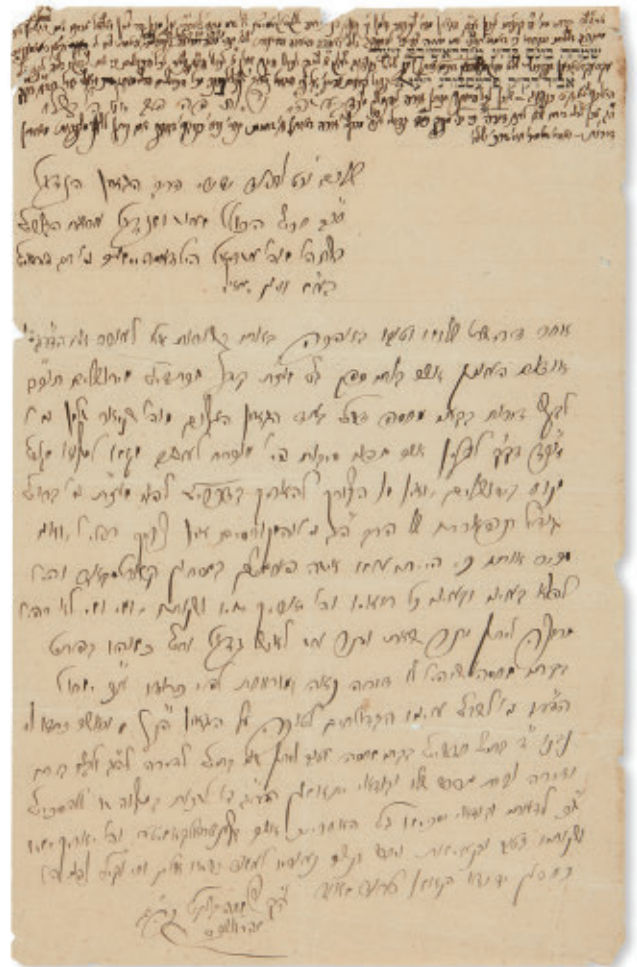
Lomza, 28th Tishrei, 1934. **\$200 - \$300**

⚠ The writer one of the leaders of pre-war Polish-Lithuanian Jewry, was Rabbi of Lomzha. He was the step-son of R. Isaac Blaser of St. Petersburg ("Reb Itzele Peterburger") the foremost disciple of R. Israel Salanter, and wrote annotations to his halachic work, Peri Yitzchak. He succeeded in fleeing Europe at the onset of World War II finding refuge in Shanghai. In 1941 R. Shatzkes arrived in the United States and accepted a post at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, New York, where he served as a rosh yeshiva until his passing.





Lot 90



Lot 91

- 90 **SHKOP, SHIMON.** (1860-1939). Autograph Letter Signed, written on letterhead in Hebrew to Rabbi Yitzchak Sodden. Expressing grateful thanks for the 156 "Shekalim" (dollars) collected by Congregation Ohev Shalom to benefit the Yeshiva. *One page. 4to.*

Grodno, Thursday, Parshath Shelach, 1927. **\$500 - \$700**

• "R. Shimon" was a leading student of R. Chaim Soloveitchik and expert exponent of his particular method of Talmud study. He grew to become one of the most highly regarded Roshei Yeshiva in pre-war Europe, serving in Telz, Maltch and Brainsk, before opening his own Yeshiva in Grodno. His Talmudic novellae and lectures recorded in his magnum opus "Sha'arei Yosher" (1928) received universal praise.

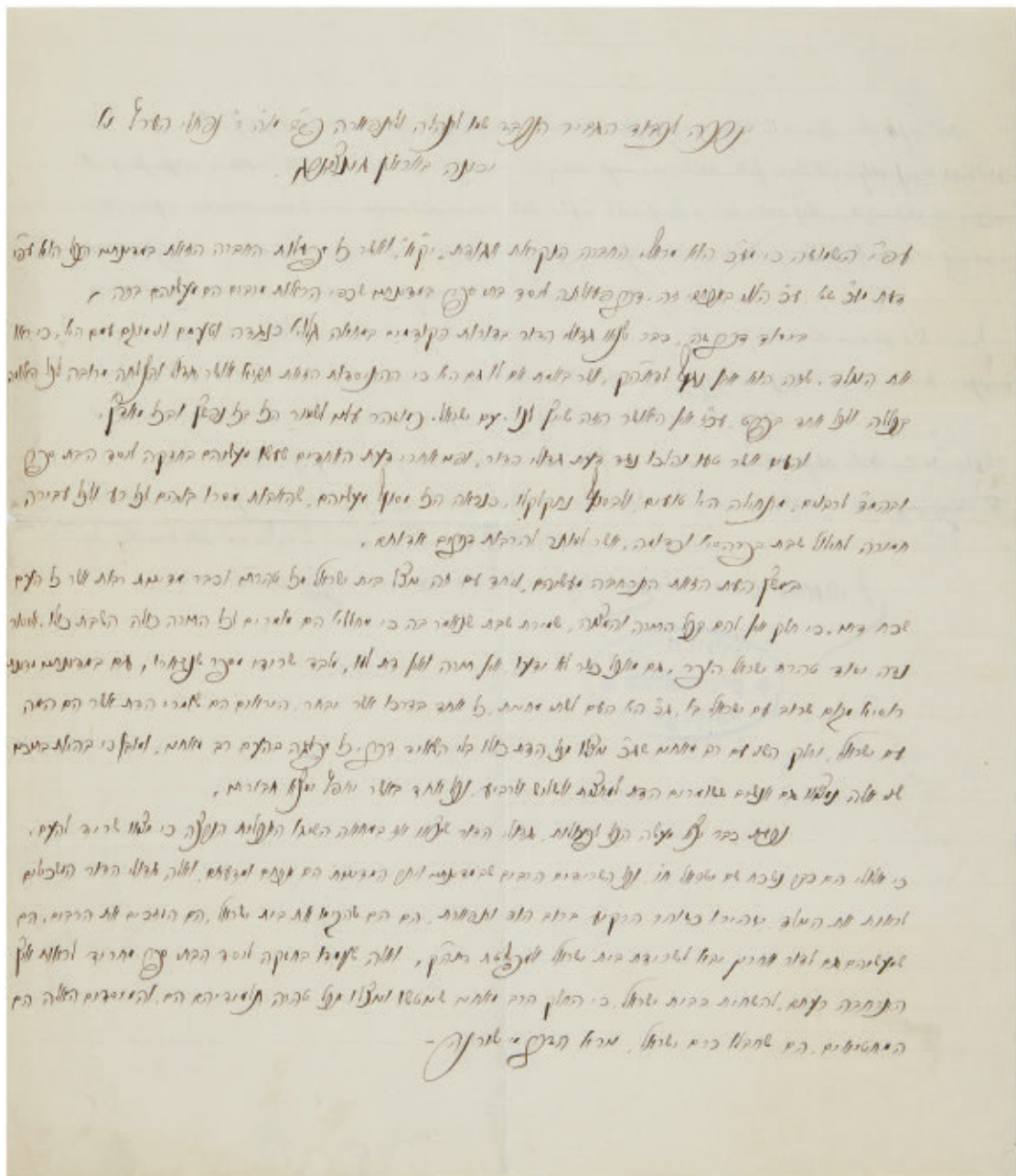
Rabbi Isaac Sodden (d. 1981) had a rabbinic career in New York that spanned over 60 years. He was the author of the multi-volume works Pnei HaShulchan (on halachah), Toldoth Yitzchak (collected sermons) and Derashoth Yitzchak Sodden.

- 91 **SOFER, SIMCHAH BUNIM.** (The Shevet Sofer, grandson of the Chasam Sofer, 1842-1906). Autograph Letter Signed on letterhead, written in Hebrew to Rabbi Azriel Hildesheimer. Concerning a Get written in Jerusalem under the auspices of Rabbi Shneur Zalman Fradkin of Lublin (1830-1902). *One page. Few chipped edges. 8vo.*

Vienna, -1890. **\$1000 - \$1500**

• Rabbi Sofer, known as the Shevet Sofer, was the son and successor of R. Avraham Shmuel Binyamin, (the Kesav Sofer) himself, the son and successor of the Chasam Sofer. Both were joint rabbi and rosh yeshiva of Pressburg. Most of the Orthodox rabbis of Hungary were students of the Shevet Sofer.

R. Azriel Hildesheimer (1820-99) was rabbi of Eisenstadt, where he founded a Torah im Derech Eretz-style yeshiva. Although some Hungarian rabbinic luminaries, like Maharam Schick, sent their children there, the zealous atmosphere in Hungary drove R. Hildesheimer to leave the country in 1869 and re-establish himself in Germany.



- 92 **SOLOVEITCHIK, CHAIM.** ("R. Chaim Brisker," 1853-1918). Autograph Letter Signed and stamped, written in Hebrew to Baron Horace (Naftali Herz) Günzburg (1833-1909). In this letter R. Chaim Soloveitchik sets out his reasons for lack of support of the Agudath Israel, then, only an idea in formation. He explains that a proposal for a school system was opposed by the Gedolim of the previous generation, for although such plans initially appear sound, they soon lead to the degradation of religion. As an example he notes the case of the Rabbinical Seminary (of Vilna). *Two pages. 4to.*

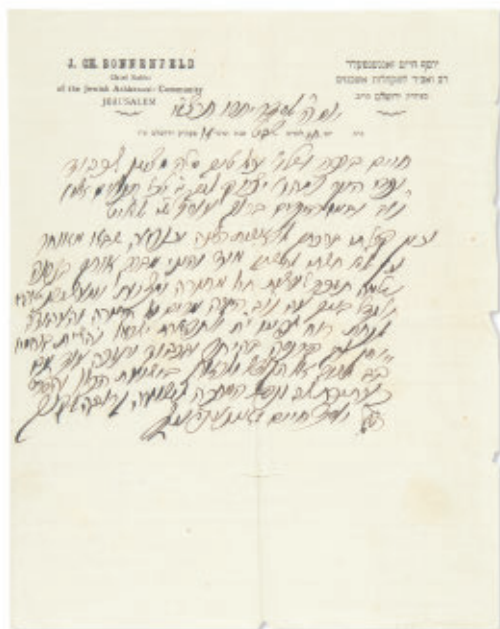
(Brisk), circa, 1909. **\$12,000 - \$18,000**

⚡ **A MOST HISTORIC LETTER.**

R. Chaim Soloveitchik was the son of the Beis Halevi, R. Yoseph Dov Soloveitchik, the celebrated maggid shiur in the Volozhin Yeshiva from 1880 until its closure in 1892. He was the innovator of the popular contemporary method of Talmud study in Lithuanian-oriented yeshivos: "The Brisker derech of lomdus." He was the rabbi of Brisk (Brest-Litovsk), a position held by his father and son after him.

As one of the most significant rabbinic leaders of Europe it would have been natural for him to have been in communication concerning vital developments relating to broader communal affairs. - In this case, corresponding with the politically well-connected Russian philanthropist, Baron Günzburg, who was particularly influential in the Czar's government and by way of his stature, sought to improve the financial and social conditions of his Jewish brethren.





- 93 **SONNENFELD, YOSEPH CHAIM.** (Rabbi of the Eidah Chareidith of Jerusalem, 1848-1932). Autograph Letter Signed written on letterhead in Hebrew to his grandson, Yitzchak. *One page. 4to.*

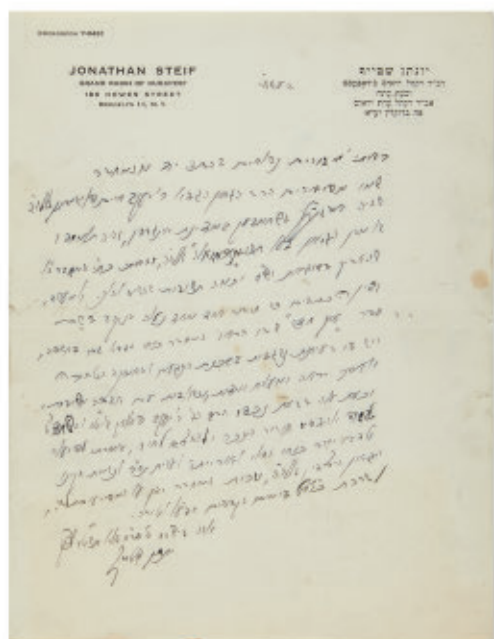
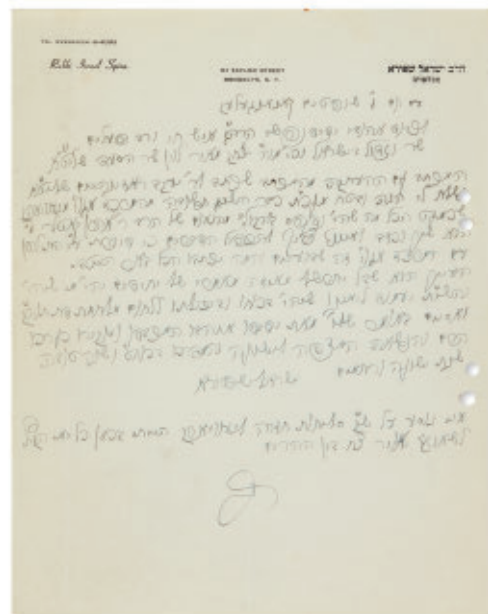
Jerusalem, Sunday, Parshath Yithro, 1931. **\$300 - \$500**

• R. Yosef Chaim Sonnenfeld was a student of R. Avraham Shmuel Binyamin Sofer, the Kesav Sofer. Upon emigrating to Eretz Yisrael he became the right hand man of R. Yehoshua Leib Diskin. Subsequently he was co-founder, along with R. Yitzchok Yerucham Diskin, of the Edah Chareidis. He is known for his uncompromising stances toward the nascent Zionist movement in Eretz Israel.

- 94 **SPIRA, YISROEL.** (Grand Rebbe of Bluzhev, 1889-1989). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Yitzchok Meir Levin of the Agudath Israel political party. Discusses Agudath Israel matters in relation to Moreinu Jacob Rosenheim and Rabbi Aharon Kotler. Notes that public activities are on behalf of God and the holy Torah. *One page. Punch-holes. 4to.*

Los Angeles, Tuesday, Parshath Shoftim, (1950's). **\$300 - \$500**

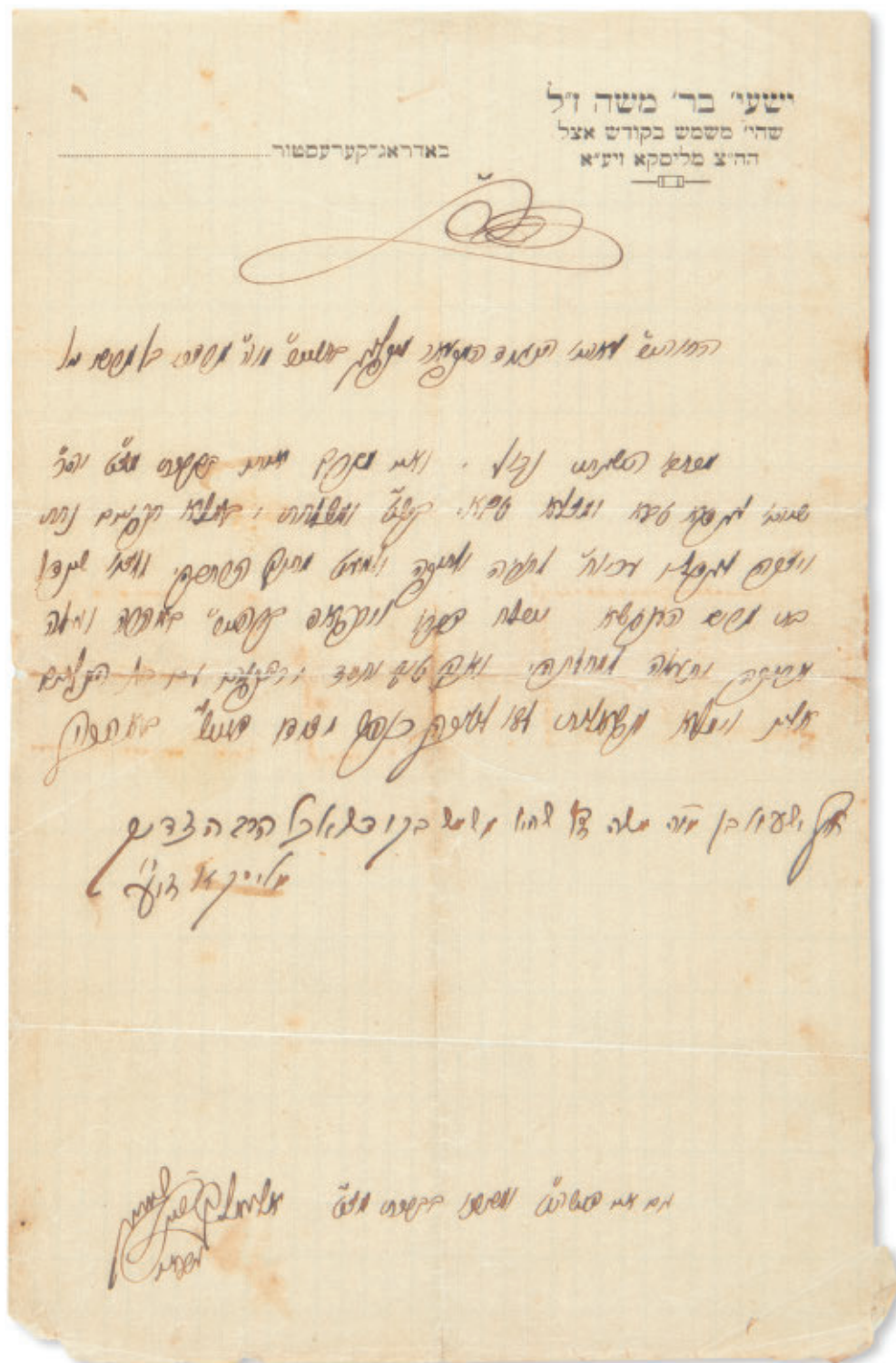
• The Bluzhever Rebbe, was born in Reisha to R. Yehoshua Spira, the Keren Yehoshua of Ribiditsch, whose lineage included the Tzvi LaTzaddik, the Tzemach Dovid and the Bnei Yisaschar. He survived through several concentration camps and upon his relocation to Brooklyn played an important role in the development of Agudath Israel of America. He was the elder statesman among the Chassidic Rebbes in the United States.



- 95 **STEIF, YONASSON.** (Leading Posek, 1877-1958). Autograph Letter Signed, on letterhead, written in Hebrew to Rabbi Ya'akov Pollak. Approving the plans of the grandson of Rabbi Ya'akov Chaim Fleischmann (1830-1908), to publish the latter's writings. *One page. 4to.*

Brooklyn, 1st Ellul, 1955. **\$300 - \$500**

• Rabbi Steif was a Dayan of Budapest before the Holocaust years. He was rescued to Switzerland in 1944 by means of the famous Kastner train. After the war he settled in Williamsburg, where he headed Kahal Adas Yereim (Vien). He was a leading, indeed the senior, Posek in the United States.



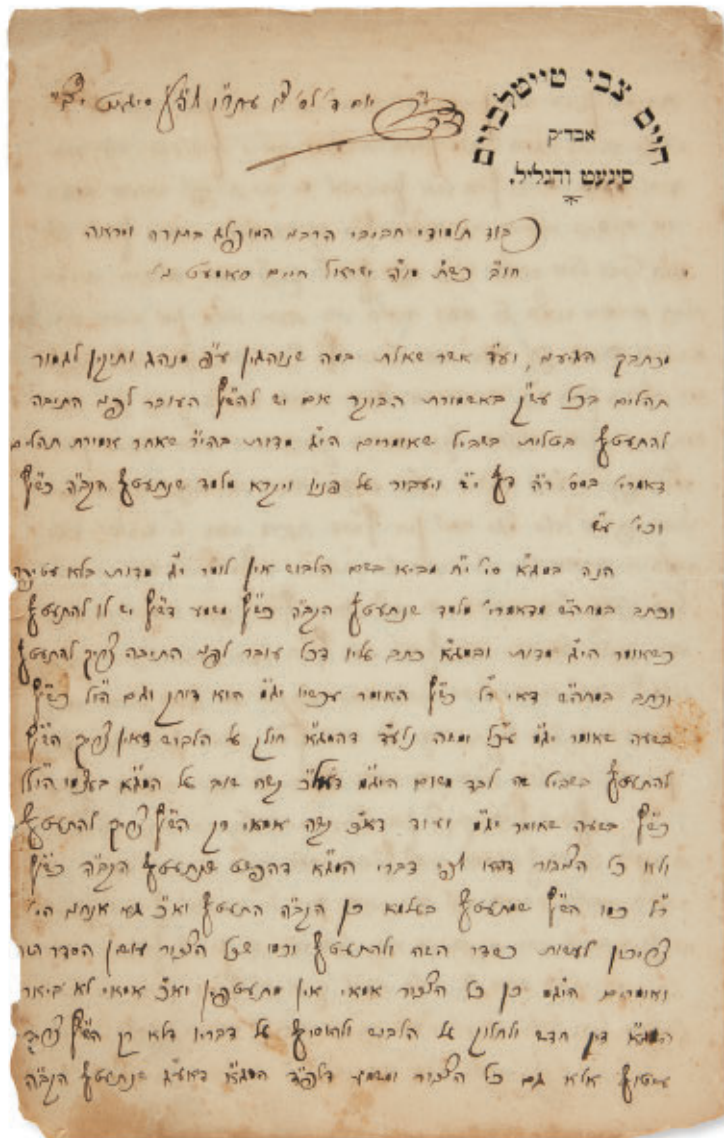
- 96 **STEINER, YESHAYAH OF KERESTIR.** ("Reb Shayele," Grand Rabbi of Kerestir, 1851-1925). Letter Signed written on letterhead in Hebrew. With full Hebrew signature: "Hakatan Yeshaya ben...Moshe za'l Shehaya Meshamesh BaKodesh etzel HaRav HaTzadik MeLiska Z[echutho] Y[agen] A[leinu]." One page. Folds. 8vo.

Kerestir (Bodrogeresztur), n.d. **\$10,000 - \$15,000**

• R. "Shayele" Kerestir as he was affectionately known, was a disciple of R. Tzvi Hirsch Friedman of Liska who appointed him as his Shamash in 1870. Upon the death of R. Hershele, the great R. Chaim Sanzer and R. Mordechai Leifer of Nadvorno proclaimed R. Shayele as a Chassidic Rebbe. Out of deference to R. Hershele's family, R. Shayele moved to Bodrog-Kerestir, near Miskolc in Hungary, where for the next fifty years, he became celebrated as a saintly miracle worker and astute arbitrator of disputes.



- 97 **TEITELBAUM, CHAIM TZVI.** (Atzei Chaim, Admor of Sighet, 1879-1926). Autograph Letter Signed on letterhead, written in Hebrew to Rabbi Yisrael Chaim Samet. A Teshuva treating the question of whether a prayer-leader should wear a Tallis while engaged in the custom of Vasikin, reciting the entire Book of Psalms every Friday in the early hours of the morning. *Three pages. Lightly stained, fore-edge touch chipped. 8vo.*



Sighet, Wednesday, Parshath Tzav (15th March), 1916.  
\$7000 - \$10,000

R. Chaim Tzvi Teitelbaum was known as the Atzei Chaim after his Sefarim on a variety of topics. The son and successor of the Kedushas Yom Tov - R. Chananya Yom Tov Lipa Teitelbaum of Sighet, R. Chaim Tzvi was the oldest brother of R. Yoel Teitelbaum of Satmar (and his primary teacher), and the father of R. Moshe Teitelbaum, successor of R. Yoel as Rebbe of Satmar.

The son-in-law of R. Shalom Eliezer Halberstam of Ratzfert (son of the Divrei Chaim of Sanz) R. Chaim Tzvi Teitelbaum was an outstanding Torah scholar, exceptionally holy and pious. Reputedly, he never forgot anything he learned, and was renowned from his great perspicacity. Shortly following his appointment as Rebbe of Sighet (capital of the Maramureô county) at the age of 24, he became known as one of the leaders of Hungarian Jewry who established the national policies of the Orthodox bureau of the country. Sighet became the largest and principal Chassidic court in Maramureô) and its leader had a great impact over almost all Orthodox communities in Hungary, whether Chassidic or Ashkenazi circles.

R. Chaim Tzvi Teitelbaum married Bracha Sima Halberstam, a sister of Rebbetzen Chaya Freidel Halberstam, who was the wife of R. Ben-Zion Halberstam, the second Bobover Rebbe. Together they had four children: R. Moshe Teitelbaum, the late Satmar Rebbe; R. Yekusiel Yehuda Teitelbaum, who succeeded him as Sigheter Rebbe until he died in the Holocaust; one daughter married R. Yekusiel Yehudah Halberstam, the Sanz-Klausenburger Rebbe, but also died in the Holocaust; the youngest daughter, Chana, married R. Yechiel Yehuda Isaacson, known as the Rav of Achuza-Haifa.

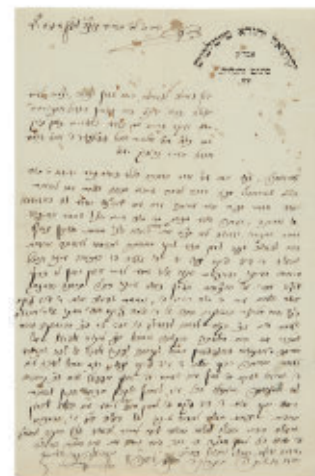
R. Chaim Tzvi Teitelbaum suffered a cerebral hemorrhage amidst his followers in Kleinvarden and died at only 46 years of age.

- 98 **TEITELBAUM, YEKUSIEL YEHUDAH.** (Grand Rebbe of Sighet, 1911-44). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Alter Shaul Pfeffer. Concerning attempts to locate a woman who had moved and can no longer be located. *One page, 8vo.*

Sighet, Thursday, Parshath Tazria, 1935. \$1200 - \$1800

Son of R. Chaim Tzvi Teitelbaum (the Atzei Chaim) R. Yekusiel Yehudah Teitelbaum succeeded his father as Admor despite his young age of 14. His younger brother (the Beirach Moshe) survived the Holocaust and was the Sigheter Rebbe and later Satmar Rebbe in the United States. R. Yekusiel Yehudah perished in Auschwitz on the 25th of Iyar, 1944.

Alter Shaul Pfeffer (1874-1936) was a Romanian rabbi who emigrated to New York. He published Avnei Zikaron in Sighet in 1923.



Tel. EVergreen 4-9045

ברוסלין, ג. י.

ב"ה מ' אל' ואלהם אקלח כח אדני וחסד

לא נשם יא פער פֿר  
הרר הייט יא  
זיך ווא  
נעץ וואס וואס  
פֿר זיך צו  
הייט פֿר

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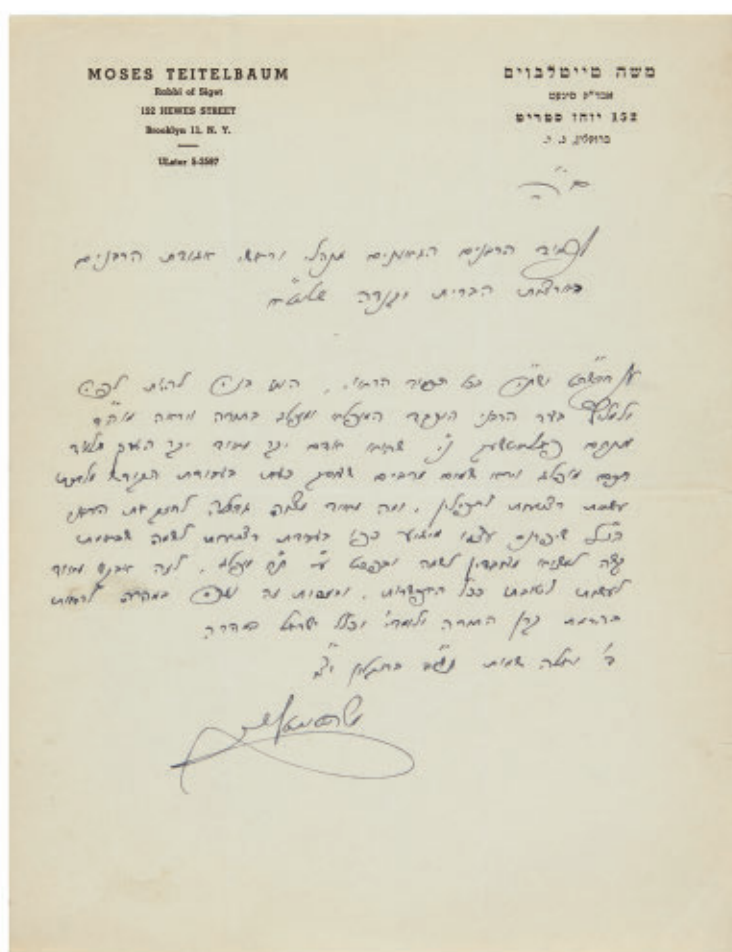
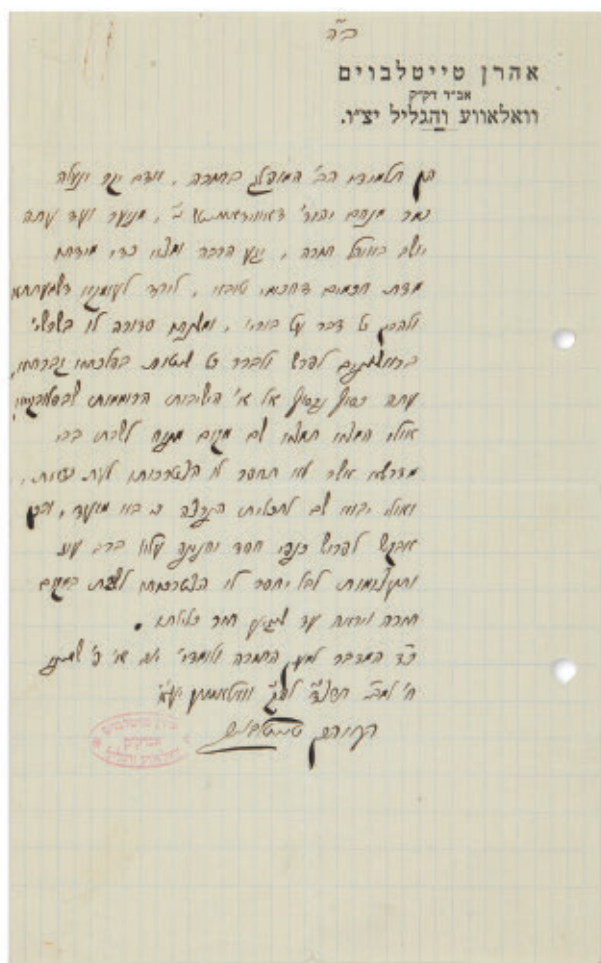
*[Handwritten signature]*

- 99 **TEITELBAUM, YOEL.** (Grand Rebbe of Satmar, 1887-1979). Autograph Letter Signed written on letterhead in Hebrew to Rabbi Tzvi Halberstam. True to form, in this letter the Satmar Rebbe **CITES THE CHASAM SOFER**: "That which is new is forbidden by the Torah." He explains that the yetzer hara proceeds by telling one today that a little is permitted and then tomorrow more, etc. *One page. Creases. 8vo.*

Brooklyn, Parshath Veyishavtem Labetach (Behar), 1954. **\$8000 - \$12,000**

 A LETTER WITH SIGNIFICANT IDEOLOGICAL CONTENT.





**100 TEITELBAUM, AHARON.** (Volover Rav, 1881-1944). Autograph Letter Signed written on letterhead in Hebrew to Menachem Yehuda Davidowitz. An encouraging letter of chizuk to a student who is graduating to "one of the advanced yeshivoth in Slovakia." *One page. Punch-holes. 8vo.*

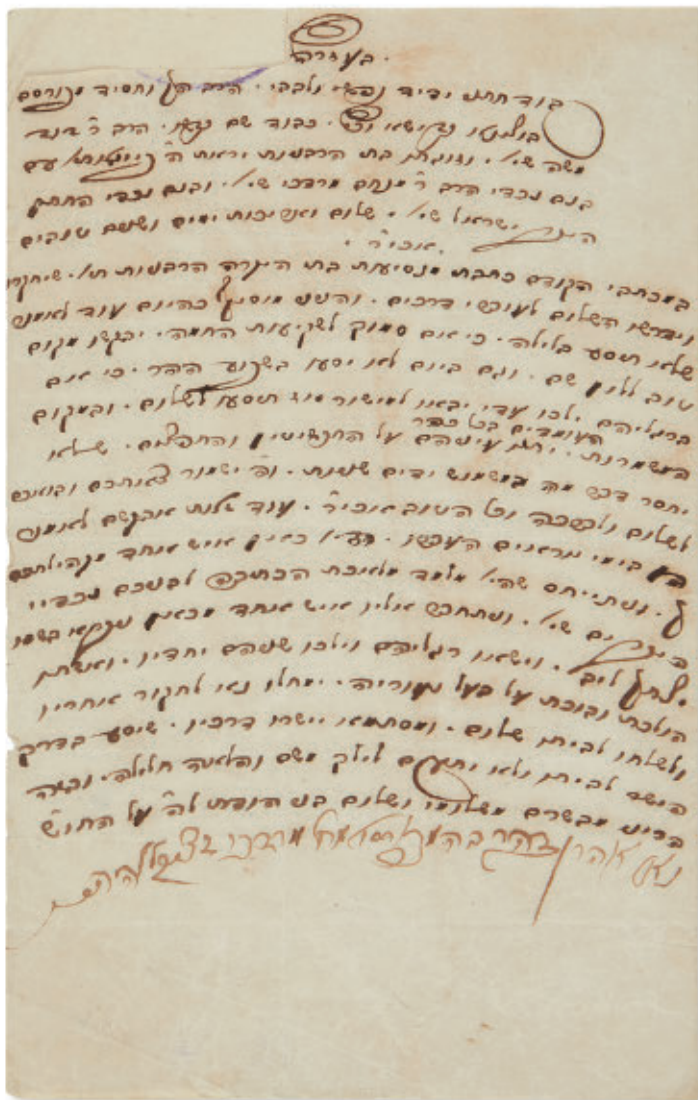
Walowa-Nyibator, 8th Mar-Cheshvan, 1933. **\$1000 - \$1500**

⚠ Father-in-law of the Beirach Moshe, R. Aharon Teitelbaum was the Admor of Volova and succeeded his father R. Yisroel Ya'akov ("R. Yokel") the Av Beth Din of Volova. When his brother Naftali died, R. Aharon was also appointed as rabbi of Nirbatur. This family was a branch of the dynasty founded by the Yismach Moshe, R. Moshe Teitelbaum, who introduced Chassidus to Hungary.

**101 TEITELBAUM, MOSHE.** (Grand Rebbe of Satmar, 1914-2006). Autograph Letter Signed written on letterhead in Hebrew to the directors of the Agudas HaRabbonim. A request to aid a pious, learned and "very dear" individual who is engaged in the holy work of the production of straps for Tefillin and is deserving of financial assistance. *One page. 4to.*

Brooklyn, Undated, but prior to 1980. **\$500 - \$700**

⚠ R. Moshe Teitelbaum (the Beirach Moshe), was the Admor of Sighet, assuming the position of his father, R. Chaim Tzvi Teitelbaum, after his older brother, R. Yekusiel Yehudah Teitelbaum perished in the Holocaust. Orphaned at age ten, R. Moshe had been raised by his uncle, R. Yoel Teitelbaum of Satmar. When the latter passed away in 1979, R. Moshe was appointed his successor. His sons, R. Zalman and R. Aharon, are the current competing Rebbes of Satmar.



- 102 **TWERSKY, AHARON**. (Third Grand Rebbe of Chernobyl, 1784-1871). Letter Signed, written in Hebrew to his son-in-law, Rabbi Dovid Moshe Friedman of Chortkov (1828-1903). A letter of greeting and beautiful superlatives to his son-in-law, the Admor of Czortkow, his daughter, the Rebbetzin Feiga, and their sons, Nachum Mordechai and Yisroel, the future Rebbes of Chortkov. He gives advice for traveling safely. One page. 8vo.

N.p, (circa, post-1855). **\$10,000 - \$15,000**

R. Aharon Twersky of Chernobyl, was the eldest son of R. Mordechai Twersky, and maternal grandson of R. Aharon of Karlin.

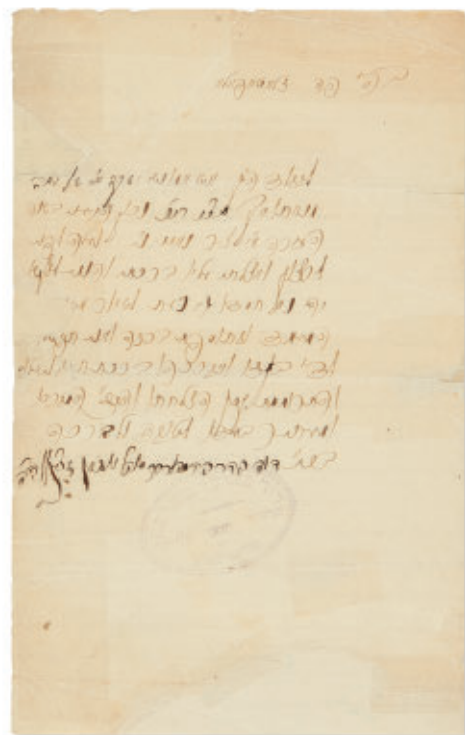
Upon his father's passing, R. Aharon inherited his place as the Admor and Maggid of Chernobyl. He was the firstborn of eight brothers, all of whom served as Admorim in different cities, and all looked up to him with honor and respect. He was among the leaders of Russian Jewry and served as president of Kollel Volhyn's Rabbi Meir Baal HaNess charity fund.

His son-in-law, the first Admor of Czortkow, was a son of R. Yisroel of Ruzhin. R. Dovid Moshe, and his son R. Yisroel (noted in this letter) were of the greatest pre-war Chassidic Rebbes with tens of thousands of followers.

- 103 **TWERSKY, DOVID**. (Rabbi of Zlatipoly, 1837-1914). Autograph Letter Signed in Hebrew, with stamp. Letter of thanks for financial contribution and extending blessings for future prosperity. One page, small tears with taped repairs on verso. 8vo.

Zlatipoly, n.d. **\$1500 - \$2500**

The son of R. Yochanan, Grand Rebbe of Rachmastrivka and the grandson of R. Mordechai of Chenobyl, R. Dovid Twersky married the daughter of R. Aharon Perlow, the Admor of Karlin. He was the father-in-law of his nephew, R. Yisroel Perlow of Stolin.



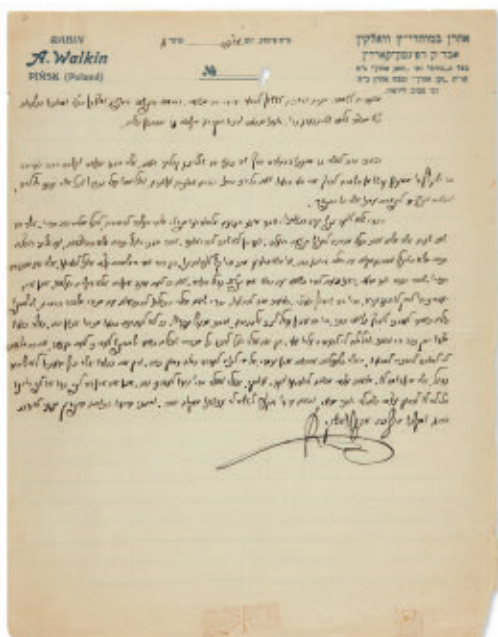
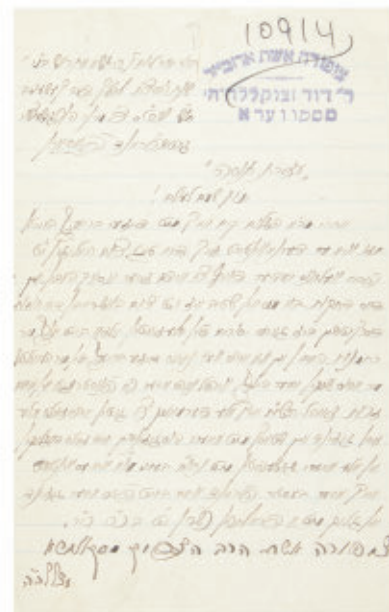




**105 TWERSKY, TZIPORAH.** (Skverer Rebbetzin 1892-1966). Letter Signed on stamped paper written in Hebrew and Yiddish to "Atzeret Isha." A spiritually uplifting message addressed to a woman's gathering. *One page. 8vo.*

n.p., Thursday, Parshath Ki Tisa, 1935. **\$600 - \$900**

⚭ Daughter of R. Elyakim Getzel of Ostroha, Rebbetzin Tziporah Twersky was the second wife of the second Skverer Rebbe, R. Duvid'l (1848-1919). Her son, R. Ya'akov Yoseph Twersky (1899-1968), was the successor of the dynasty and re-established it in the United States after the war.



**106 WALKIN, AHARON.** (Av Beth Din of Pinsk - Karlin, 1865-1942). Autograph Letter Signed, written on letterhead in Hebrew to Rabbi Shlomo Steinberg. Expressing appreciation for funds received, shares personal news of the ill health of wife and daughter, notes with joy his eldest daughter is to be married to a young man steeped in Torah. [One page. 4to]

Pinsk, Erev Pesach, 1933. **\$500 - \$700**

⚭ R. Aharon Walkin was one of the great rabbinic leaders of Lithuania prior to the Holocaust. He had been a close disciple of the Netziv in Volozhin and after the yeshiva closed in 1892, he continued his studies in Kovno under the guidance of R. Yitzchak Elchanan Spektor. R. Walkin was a leading writer of responsa and authored Beth Aharon, Choshen and Zekan Aharon. Active in Agudath Israel, R. Walkin visited the United States on its behalf in 1914. He and most all of his family were murdered by the Nazis in the summer of 1942.

Rabbi Steinberg (1884-1973) then living in Boksburg, South Africa, was the chief fundraiser for the Mirrer Yeshiva.

**107 WASSERMAN, ELCHONON.** (Director of Yeshiva at Baranowitch and pillar of Agudath Israel, 1875-1941). Letter Signed, written in Hebrew on letterhead to Mrs. Pessia (Jenny) Miller-Fagin of Philadelphia. Thanking her for contribution of £18 to Yeshiva Ohel Torah and extending to her manifold blessings. *One page. 8vo.*

Baranowicz, 1st Kislev, 1932. **\$400 - \$600**

⚭ R. Elchanan Wasserman was one of the most distinguished leaders of Eastern European Orthodoxy. Seen as the spiritual successor to the Chofetz Chaim, he served as the Rosh Yeshivah of Baranovitch for 20 years. He was abroad on a fundraising mission when Germany invaded Poland, yet returned to Europe to be with his students. He was murdered by Lithuanian Nazi collaborators in the Seventh Fort of Kaunas Fortress in the summer of 1941 (12th Tamuz).

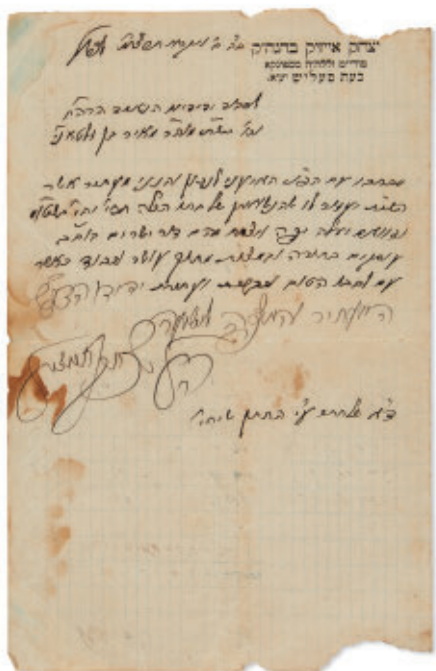
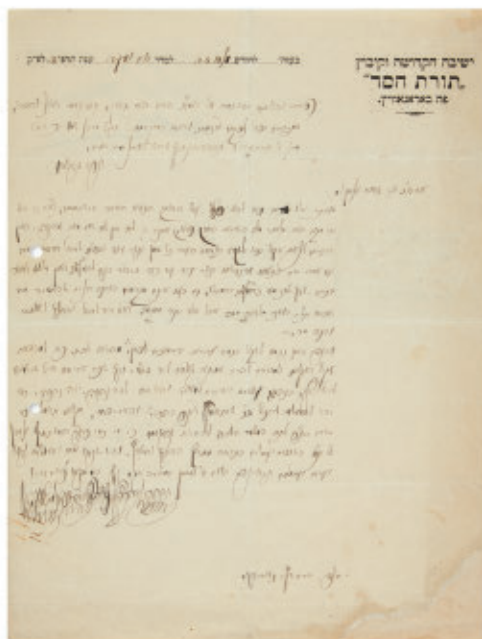




- 108 WEINBERG, AVRAHAM.** (Grand Rebbe of Slonim, 1884-1933). Autograph Letter Signed written on Baranovitch letterhead in Hebrew to R. Chaim Ozer Grodzenski of Vilna. Concerning the dire financial situation of the Yeshiva Toras Chessed. Requests a meeting in order to find ways to fund-raise and so alleviate the crisis. *One page, heavy folds and punch-holes. 4to.*

Baranovitch, 1925. \$600 - \$900

⚡ Author of the mystical text Beis Avrohom, R. Avrohom Weinberg succeeded his father as Rebbe of Slonim in 1916. He moved to the town of Baranovitch where he established the highly regarded Yeshivas Toras Chessed.



- 109 WEISS, YITZCHAK IZAAK.** (Grand Rebbe of Spinka, 1875-1944). Autograph Letter Signed, written on letterhead in Hebrew to Rabbi Meir ben Zlata. Sending Mazal Tov wishes upon the engagement of the recipient's daughter. *One page (with integral blank). Worn and stained. 8vo.*

Selish, 1935(?) \$500 - \$700

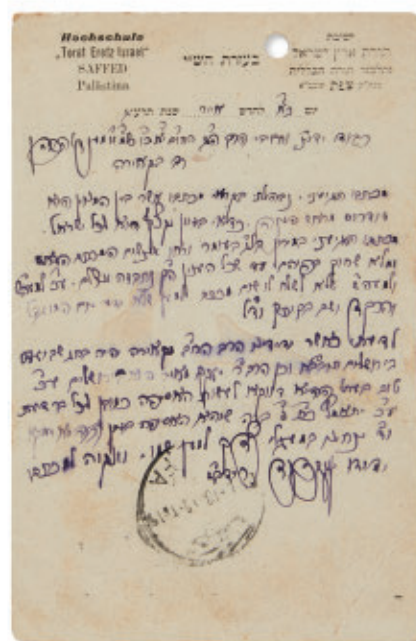
⚡ R. Yitzchak Isaac Weiss was the only son of the founder of the Spinka Chassidim, the Rebbe R. Yosef Meir. During World War I R. Yitzchak Isaac moved to Munkatch and from there to Selish, which became the new center of the Spinka in Hungary. He and most all of his family were later murdered by the Nazis during the Holocaust. His work 'Chakal Yitzchak' survived in manuscript and was published posthumously.

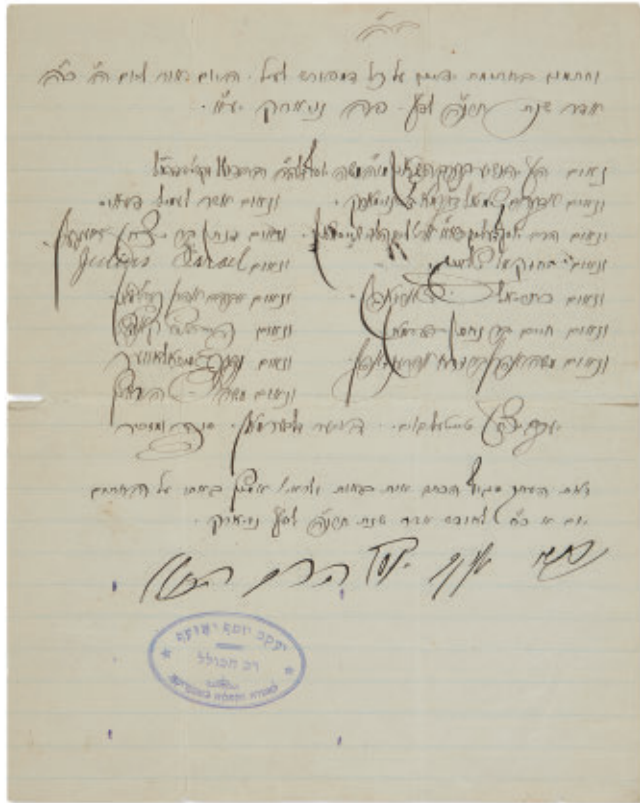
- 110 WILOWSKY, YA'AKOV DOVID.** (Ridva'z, 1845-1913). Autograph Postcard Signed, on letterhead, written in Hebrew to Rabbi Aharon Mendel Cohen of Cairo. Concerning the events on Lag B'Omer when certain individuals in Meron ridiculed discussions between the two corresponding rabbis. Also suggests organizing a meeting of rabbis in Jerusalem leading up to Shavu'oth. *Address on verso. Worn, single punch-hole. 12mo.*

Tzfat, 21st Iyar, 1913. \$500 - \$700

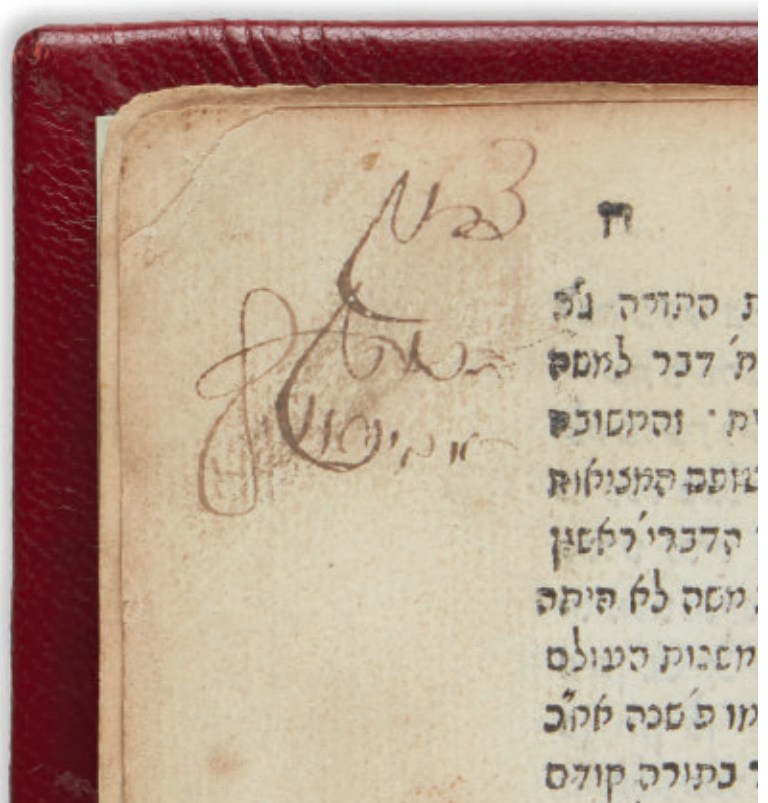
⚡ R. Yaakov Dovid Wilovsky (commonly known as the Ridvaz) held several rabbinical posts including Chief Rabbi of Slutsk where he appointed R. Isser-Zalman Meltzer as principal of his Yeshiva. From 1903 to 1905 he lived in America, a period he found dismaying due to broad religious laxity. Afterwards he settled in Safed where he established the yeshiva Torat Eretz Yisrael. He is renowned for his extensive novellae on the Talmud Yerushalmi.

A native of Tiberias, R. Aharon Mendel Cohen (1866-1927) served as Chief Rabbi of the Ashkenazi community in Cairo, Egypt.





Lot 111



Lot 112

- 111 YOSEPH, YA'AKOV.** (Chief Rabbi of New York, 1840-1902). Letter Signed and stamped, written in Hebrew. Presenting guidelines for the collectors of the Kollel Warsaw in New York issued by the Vaad HaKlali. Signed by 17 rabbis and lay leaders, with R. Ya'akov Yoseph's bold signature at end. *Two pages, Heavy folds. 4to.*

New York, 28th Adar, 1895. **\$2000 - \$3000**

• The Vaad HaKlali was the organizing body in charge of the various Kollels or factions organized by geographic origin in Jerusalem, each in charge of collecting and distributing halukah support for its community.

R. Ya'akov Yoseph studied at the Yeshiva of Volozhin, before his appointment as Rabbi of Vilna in 1883. In 1888 Rabbi Jacob Joseph of Vilna was called by the Association of American Orthodox Hebrew Congregations to the United States in order to assume the newly created post of Chief Rabbi of the Orthodox Congregations of Russian Jews in New York City. While the goals of unity were ultimately not achieved, Rabbi Joseph grew to become well regarded for being the one rabbi who attempted to create order out of the sometimes anarchic religious situation that existed among immigrant Jewry in New York.

However due to the tragedy of his extremely harsh experience at the hands of New York Jewry, he would be the first and the last "Rav HaKollel" - Chief Rabbi of New York.

See Yonah Landau, *The Rav Hakolel and His Generation: A Biography of Yaakov Yosef Chief Rabbi of New York and His Battles for Yiddishkeit at the Turn of the Century* (2011).

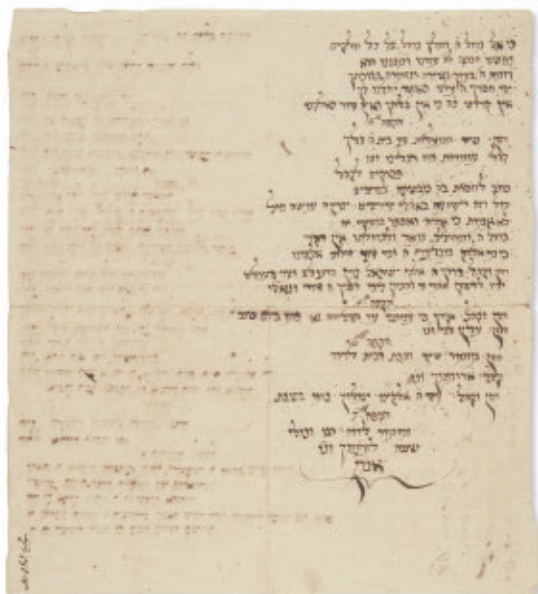
**DUE TO SICKNESS, IT IS RARE FOR ANYTHING IN THE HAND OF THE FIRST AND ONLY CHIEF RABBI OF NEW YORK TO APPEAR FOR AUCTION SALE.**

- 112 ZADOK HAKOHEN OF LUBLIN.** (Prominent Chassidic thinker, 1823-1900). Isaac Abrabanel. Miphaloth Elo-him. **FIRST EDITION.** Venice, 1592. **REB TZADOK'S PERSONAL COPY, WITH HIS SIGNATURE AND FEW MARGINAL NOTES WITHIN.** Signature found on f.6r. ff. 96. *Stained, previous owner's marks. Modern gilt-tooled calf. Sm. 4to.* [Vinograd, Venice 771.]

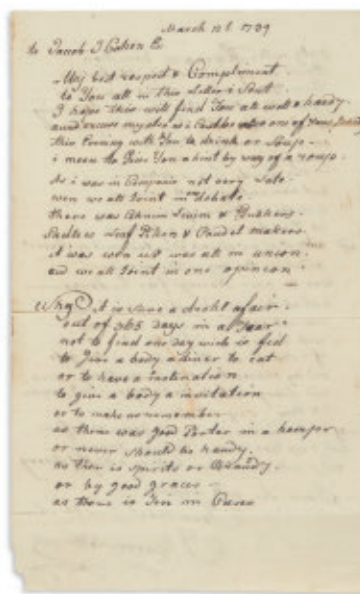
**\$5000 - \$7000**

• R. Tzadok HaKohen Rabinowitz of Lublin was a profound, highly original thinker and deeply revered Chassidic leader.





Lot 113



Lot 114

- 113 (AMERICAN-JUDAICA).** Congregation Mikveh Israel. Dedication Ceremony. **MANUSCRIPT** in Hebrew and Yiddish. Written by(?) Hazan **GERSHOM MENDES SEIXAS**. The name "Mr. J.I. Cohen" appears at the corner. Likely indicating that this was his copy to read from during the course of the service (see below). *Two pages. Tear at folds. 4to.*

Philadelphia, 29th August / 18th Ellul, 1782. **\$5000 - \$7000**

☛ Upon the construction of a new, modest, but larger building, Mikveh Israel consecrated it in an impressive ceremony in late August of 1782.

This manuscript is the text of the service, a call and response between Hazan and members, written in a beautiful hand. Consisting of choice Biblical verses relating to dedication, buildings and praises of God, the ceremony is divided into six Hakafot, or circuits around the Teba holding the Torah Scrolls in a festive ceremony, reminiscent of Simhat Torah.

While unsigned, the manuscript is quite likely written by **GERSHOM MENDES SEIXAS**, the hazan and spiritual guide of the congregation. Although names and more information is lacking in this document, the Minute Book of Mikveh Israel provides details about the ceremony. First, a procession from the old synagogue to the new was led by "Hayam Salomon to open the shul door." The synagogue itself only owned one Torah scroll, so it borrowed several others, one of which was loaned by Haym Salomon himself (we know this because his son requested it back decades later). The six men who were honored with holding the scrolls in this ceremony were Bernard Gratz, Isaac D'acosta, Isaac Moses, Henry Marks, Benjamin Seixas, and Asher Myers.

- 114 (AMERICAN-JUDAICA)** Darmsdate, Joseph. An extensive **MANUSCRIPT** doggerel written in English, offered as a Purim gift to Jacob I. Cohen. Beautifully drawn up on both sides is a poem of 48 rhyming lines. The address records "Jacob I. Cohen Present." Accompanied by a few Yiddish words noting the date and the fact that it was indeed Purim in Richmond. *Two leaves. Tears at folds. Folio.*

Richmond, Va., 12th March (Purim Day), 1789. **\$5000 - \$7000**

☛ **PURIM "GRAMEN:" RICHMOND, VIRGINIA, 1789.**

Darmsdate begs leave that he is unable to attend Cohen's Purim banquet ("I hope this will find you all well & handy / and excuse my also as I can't be one of your party/ this evening with you to drink or Soup..."), but makes up for it with these entertaining verses.

Provides a most interesting account of the kind of convivial community Richmond was, Darmsdate versifies of a time "when we all joint in one debate / there was Cohnim Levim & Quakers/ Sadlers Leaf Pikers & Candel makers." Darmsdate works in references to Haman, Ahaseurus, and Queen Esther, and closes with the wish that:

"May he ho knowes us all Bless you as before / And keep you many Purim marry/ And I will drink your health in a glass of cherry."

Darmsdate was the slightly Anglicized surname of Joshua Darmstadt, described as "a fat humorist" (see H.T. Ezekiel, *The History of the Jews of Richmond from 1769 to 1917* (2013) p. 26). He arrived in America with the Hessians who were sent by the British Crown as auxiliaries to fight the American revolutionaries. Darmsdate, then called Darmstadt, was a sutler to their army. He was captured by the Americans, but after the war he swore allegiance to the State of Virginia, settled in Richmond, where he owned a coffee-house, and was a founding member of the city's Beth Shalom congregation.

1<sup>st</sup>  
The President of the United States, may  
his administration secure to the citizens of  
America the Liberty obtained by his Father

2<sup>nd</sup>  
The Vice President

3<sup>rd</sup>  
The Senators & Representatives of the Union

4<sup>th</sup>  
The State of Virginia may its citizens be as  
conspicuous in Patronizing the Arts &  
Encouraging Agriculture & Commerce as  
they were in defending the Liberty of their  
Country

5<sup>th</sup>  
The Governor & Council of this Commonwealth

6<sup>th</sup>  
The General Assembly may their acts  
tend to advance the Honor & promote  
the Happiness of their Fellow citizens

7<sup>th</sup>  
The Mayor & Corporation

8<sup>th</sup>  
May the Memory of those Heroes  
who gloriously fell in Defence of  
American Liberty be ever held in  
Grateful Remembrance by their Country-  
men



- 115 **(AMERICAN-JUDAICA)** Congregation Kahal Kadosh Beth Shalome. **MANUSCRIPT** written in English, of the toasts offered for the adoption of a Synagogue constitution. *Two pages. Few light stains and minute tears. Folio.*

Richmond, Virginia, Undated, (c. 24th August, 1789). **\$6000 - \$9000**

✦ **AN EXTRAORDINARY DOCUMENT.** Contains the text of thirteen patriotic toasts given at the celebration commemorating the adoption of the Constitution of the first synagogue in Virginia.

The first toast is to **GEORGE WASHINGTON**: "The President of the United States, may his administration secure to the citizens of America the Liberty obtained by his valor."

The document shows that early American Jews were keenly aware of the extraordinary status they had obtained, nearly a year before Washington's famous epistle to the Congregation of Newport, "To Bigotry No Sanction; to Persecution No Assistance."

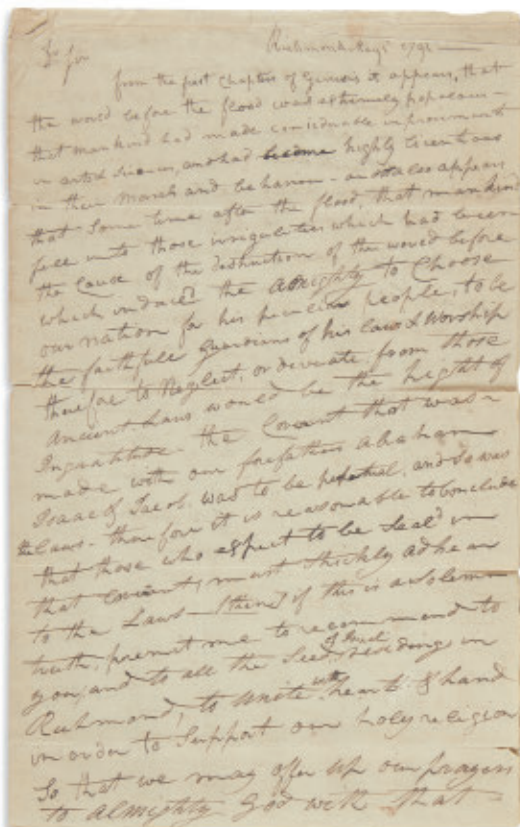
The thirteenth toast reads: "**MAY THE ISRAELITES THROUGHOUT THE WORLD ENJOY THE SAME RELIGIOUS RIGHTS & POLITICAL ADVANTAGES AS THEIR AMERICAN BRETHREN.**"

Having grown to the size of one hundred people, Richmond's Jewish community, largely Spanish and Portuguese, formed a congregation, which they named Beth Shalome, in 1789. The rules and regulations of this synagogue were codified in a constitution which they adopted on "New moon of Ellul, August 24, 1789 (see Jacob Rader Marcus, *American Jewry. Documents. Eighteenth Century. Primarily Hitherto Unpublished Manuscripts*, pp. 145-46).

Jonathan Sarna sees evidence of democratization by the very adoption of the term "constitution," rather than "ascamoth," hitherto used by Sephardic congregations (see Pamela S. Nadell, Jonathan D. Sarna & Lance J. Sussman (Eds.) *The Democratization of American Judaism*, in: *New Essays in American Jewish History* (Cincinnati: American Jewish Archives, 2010) p. 99. In these toast we well see this theme which mentions "liberty" three times, and the choice of three significant dates: July 4, 1776, September 17, 1787, and March 4, 1789, which constitute the 10th, 11th, and 12th toasts.

**A REMARKABLE DOCUMENT THAT FULLY DISPLAYS THE DEGREE IN WHICH THE JEWS IN NEWLY INDEPENDENT AMERICA LUXURIATED IN THEIR NEW AMERICAN FREEDOMS.**

[https://en.wikipedia.org/wiki/Kahal\\_Kadosh\\_Beth\\_Shalome](https://en.wikipedia.org/wiki/Kahal_Kadosh_Beth_Shalome).



- 116 **(AMERICAN-JUDAICA).** Autograph Letter Signed "An Unknown Friend." Urging a strengthening of Jewish observance and unity as a peaceful resolution to a communal controversy. Written to Jacob Cohen, the "Unknown Friend," who must have sent copies of this letter to many Jewish citizens of Richmond, sets out a case for unity based upon religious observance to be "the means of reconciling and settling those small differences of opinion which took place some time ago." *English. With two short lines in Yiddish in another hand. Two pages, + integral blank and address panel. Short tears at folds. Folio.*

Richmond, Va., 1st May, 1791. **\$1000 - \$1500**

✦ The anonymous pardons himself as "a stranger" who is nevertheless taking the liberty of drawing "serious attention" out of "nothing but zeal for our holy religion." The letter details the reason for the chosenness of the Jewish nation, building a case for it out of the immoral and licentious behavior in the era of the Flood. It follows then, he says, that Jews "must thickly adhere to the laws." He pleads for "all the seed of Israel residing in Richmond to unite in heart and hand in order to support our holy laws."

The recipient of this letter, Jacob J. Cohen, was the progenitor of a prominent American Jewish family. Arriving in Pennsylvania from Bavaria in 1773, Cohen served a stint in the revolutionary army, and settled afterwards in Richmond where he was a founder of Congregation Beth Shalome. His family went on to become communal leaders in Baltimore. See JE.



**117 (AMERICAN-JUDAICA).** Mordecai, Jacob (1762-1838). Autograph Manuscript, written in English (with some Hebrew): Collected articles, all of a religious and philosophical nature. Approx. 120 pages. The manuscripts are unsigned and mostly uncollated. *Densely written with many edits and erasures. Some wear, few tears. V.s.*

(Richmond, Va.), 1820's. **\$15,000 - \$20,000**

Of these manuscripts, some are complete essays, others are fragments or single pages on various topics which interested Mordecai. For example, one essay is eight pages on Scriptural synonyms for the afterlife (i.e she'ol, gehennom, tofet) as interpreted by both Christianity and Judaism, in which Mordecai uses terms such as: "Christians say" and "we answer."

Many of these essays are not the typical writings of a traditional Jew as Mordecai was, as they are strictly analyses of the Bible without reference to rabbinic writings. However, another manuscript includes Mordecai's "Remarks on the Typical Chapter introductory to Maimonides' More Nevachim," on James Townley's essay "The Typical Character of the Mosaic Institutions" in his "The Reasons of the Laws of Moses: From the More Nevachim" (London, 1827).

Jacob Mordecai (1762-1838) was the founder of the Warrenton Female Academy in Warrenton, North Carolina, making him thus a pioneer in women's education in the United States. "Strange as it may seem, hundreds of Southern girls received their education during the early part of the last century, at a non-sectarian seminary conducted by a Jewish family," writes Herbert T. Ezekiel and Gaston Lichtenstein, still scarcely able to believe it ("The History of the Jews of Richmond from 1769 to 1917," Richmond, 1917, pg. 23).

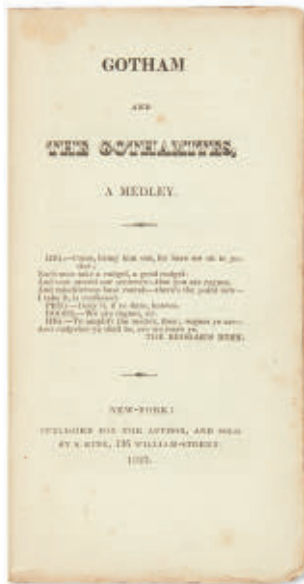




Having been unsuccessful in commercial pursuits, but deemed an intellectual and a solid citizen of good character by his neighbors, Mordecai was asked to open his boarding school, which he did in 1809. Apart from good Southern citizen and educator Mordecai had another, more private life: he and his family were religious Jews, observant even as the only Jews in many miles. He was also a scholar of religion, intensely investigating the claims of Christianity and refuting them in favor of Judaism using what little tools he had at his disposal.

In 1818, after Mordecai's academy closed, he moved to Richmond, VA and joined its small but thriving Jewish community. A young friend of his from that period gives us a look at how he was perceived by the Jewish community: "Mr. Mordecai was always much admired on account of his brilliant intellect, being well versed in Biblical research, the Hebrew language, and its literature; in fact, he was considered authority on many questions pertaining to Judaism and Biblical interpretations. I always found him very genial in his deportment, and we became so much attached to each other that I felt it a pleasure to visit his home on Church Hill on Sabbath afternoons, and this became one of my weekly resorts. It is evident that Mr. Mordecai must have been a profound scholar, from the fact of the vast amount of manuscript it is said he left after his death and which I trust may be placed in the hands of a competent person for examination and preservation." (Jacob Ezekiel, "Pleasing Incidents in Jacob Mordecai's Life," *The Jewish South*, April 8, 1898, p. 4.) Ezekiel further informs us that in Isaac Leeser's 1834 publication "The Jews and the Mosaic Law," (Philadelphia, 5594 [1834]) there is a *devar Torah* quoted by Leeser, which he heard from Mordecai (see p. 61, fn. \*).

This archive is some of the fruit of the scholarship Ezekiel was talking about. FROM ESSAYS SUCH AS THESE WE HAVE A VIEW INTO THE PRIVATE INTELLECTUAL LIFE OF AN EARLY AMERICAN JEW AND HIS VIGOROUS DEFENSE OF DOCTRINES AND THE BIBLICAL INTERPRETATIONS OF JUDAISM.



- 118 (AMERICAN-JUDAICA). Samuel B.H. Judah. Gotham and the Gothamites, A Medley. **FIRST EDITION**. Uncut copy. pp. lvi, 93, [1]. *Foxed. Original printed boards, rubbed. 12mo.* [Singerman 372; Rosenbach 242.]

New York, S. King, 1823. **\$600 - \$900**

♣ Judah (1799-1876), a member of New York's Cong. Shearith Israel, was one of the earliest American Jewish authors. His Gotham and the Gothamites, a satire in verse, "is an unrelieved flow of vitriol poured on the heads of numerous [more than 100] prominent New Yorkers, including Mordecai M. Noah" (Louis Harap, *The Image of the Jew in American Literature*, pp. 261-3). Judah was convicted of libel for this work, and he escaped imprisonment only because the governor pardoned him due to Judah's ill health. Judah subsequently became a lawyer and "for many years was the only Jewish attorney in the city" (UJA, Vol. VI, p. 232).

Singerman writes that a note in the HUC copy records "most copies lack the suppressed pp. xxi-xxiv." The present copy is complete.



- 119 (AMERICAN-JUDAICA). Collection of five **SURINAM** Almanacs.

- \* Surinaamsche Almanak voor het jaar 1827. pp. xxviii, 144, (4).
- \* Surinaamsche Almanak voor het jaar 1835. Additional engraved title, engraved frontispiece, folding plate. pp. xxviii, 299.
- \* Surinaamsche Almanak voor het jaar 1836. Additional engraved title, engraved folding map, folding plate. pp. xxviii, 187.
- \* Surinaamsche Almanak voor het jaar 1839. Additional engraved title, engraved frontispiece. pp. xxiv, 203, (2).
- \* Surinaamsche Almanak voor het jaar 1841. Additional engraved title, engraved frontispiece. pp. li, 287, (2). Together, five volumes. Text in Dutch. *All bound in original printed boards. Some wear, previous owner's marks, one vol. lacking spine. 8vo.*

Amsterdam, C.G. Sulpke, (1826-40). **\$5000 - \$7000**

♣ Each of the almanacs is remarkably rare, indeed the issue for 1835 is entirely unrecorded.

Each volume provides detailed information for that particular year about trade and local government. Much is given over to the Jewish owned sugar plantations in Surinam along with other aspects of Jewish life in this remote locale situated along the northeastern Atlantic coast of South America.

Prominent Jewish families of Surinam feature and are named throughout these almanacs. This includes families de Pina, de Meza, de Mesquita, de Vries, de la Parra, da Costa, del Castilho, Nassy, Cotin, Delmonte, Emden, Fernandez, de Leon, Juda, etc. Ashkenazi family names also appear (Keyser, Heilbron, Soesman, etc).

The almanacs provide extensive detail concerning the running of every Jewish-owned plantation in Surinam. This includes information concerning location and size of each plantation, type of crop, slave-holdings, landowners, administrators, directors, officers, etc.

Also much detail is provided of civil and religious life, including synagogue affairs of both the Portuguese and Ashkanazic Jewish communities.



**120 (AMERICAN-JUDAICA).** A pair of publications concerning **SURINAME** by brothers from a Portuguese-Jewish family, long resident in Surinam.

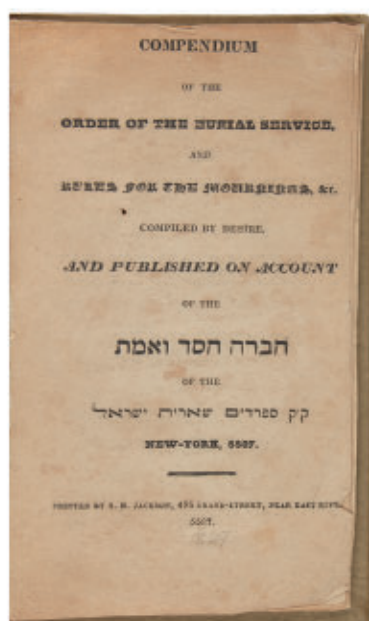
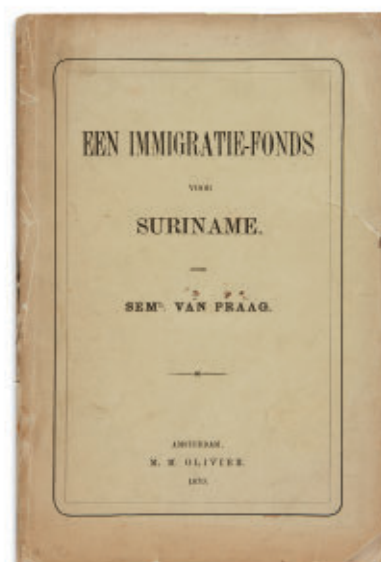
\* 1. Sem'l. Van Praag. Een Immigratie-Fonds voor Suriname. pp. (2), 63, (1), 60 + folding table. Amsterdam, 1879.

\* 2. Juda Van Praag. Art. 6 van het Reglement op het beleid der Regeering in de Kolonie Suriname. pp. (6), 96. Leiden, 1887. *Original printed wrappers. 8vo.*

**\$400 - \$600**

⚭ Samuel (1848-94) and Judah van Praag (1844-85) were the sons of Salomon Juda van Praag (1819-74) and Judith Joseph Emanuels (1822-83).

See [www.geni.com/people/Samuel-van-Praag/6000000020947634572](http://www.geni.com/people/Samuel-van-Praag/6000000020947634572).



**121 (AMERICAN-JUDAICA).** Compendium of the Order of the Burial Service, and Rules for the Mournings, etc. Compiled by Desire, and Published on Account of the Hevra Hesed Ve'Emeth of the K"K Sephardim She'arith Israel. Prayers in Hebrew with English translation facing. Introductory compendium of Jewish laws in English interspersed with Hebrew keywords. pp. 12, (1 blank); (3), ff. 4-18. *Browned, trimmed. Recent boards. 8vo.* [Singerman 447; Goldman 35; Rosenbach 291 (illus).]

New York, S.H. Jackson, 1827. **\$1000 - \$1500**

⚭ Congregation Shearith Israel of New York, established by the members of the first Jewish Community of North America who arrived in 1654, is the oldest congregation in the United States. Its Burial Society, Hevra Hesed Ve'Emeth is the longest existing Jewish philanthropic society in New York. This Compendium was its first publication.

See David and Tamar de Sola Pool, *An Old Faith In The New World, Portrait of Shearith Israel* (1955) pp. 354-57.

**122 (AMERICAN-JUDAICA)** Rebecca Gratz. Mikve Israel Certificate. Lifetime purchase of a synagogue seat. Printed with **MANUSCRIPT** additions. Text in English and Hebrew. Signed by Rebecca's brother Hyman Gratz, as gabay, Abraham Hart, parnass, and Solomon Solis, secretary. The certificate states: "Miss Rebecca Gratz is entitled to the possession of the Seat...to be held during her natural life." *One page. 4to.*

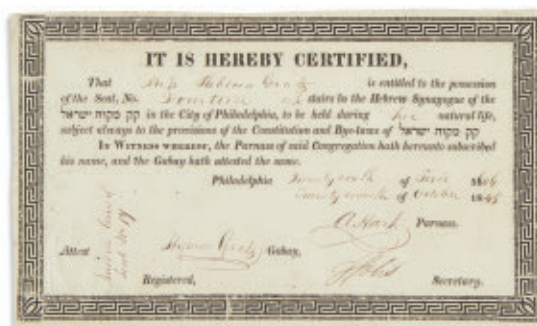
Philadelphia, 27th October / 26th Tishrei, 1845. **\$1500 - \$2000**

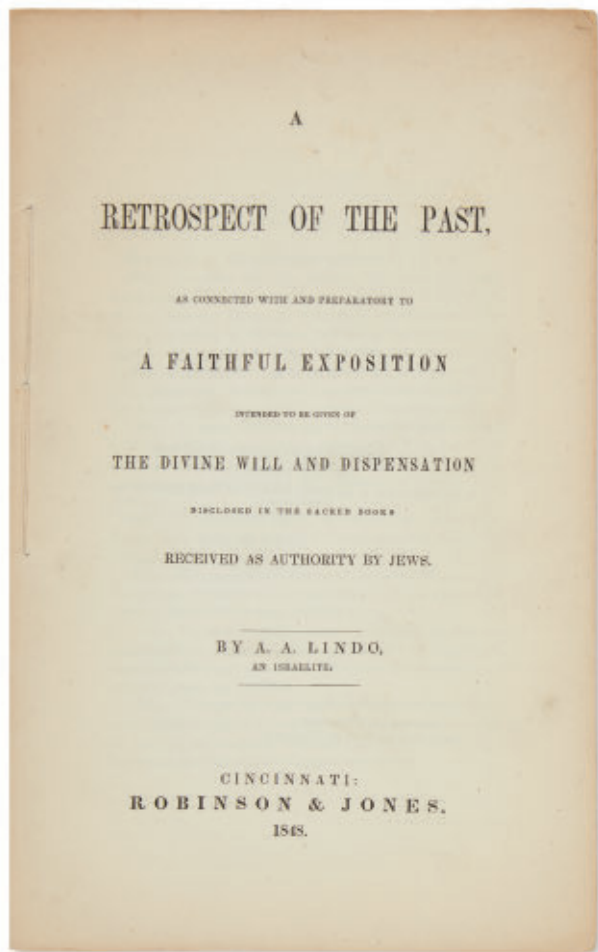
⚭ Rebecca Gratz was issued this certificate for her seat at K.K. Mikveh Israel - Upstairs, No. Fourteen.

Many congregants rented their seats annually, but wealthier ones were able to purchase a seat for the duration of their lifetime. The seats themselves were offered in three classes, both upstairs for women, and downstairs for men. Rebecca's seat was of the first class, and cost \$60 as a one-time fee, with an additional annual fee of \$8. (See *Congregation Mikveh Israel "Record of annual seat rentals, 1845-1862," Philadelphia Congregations Early Records*).

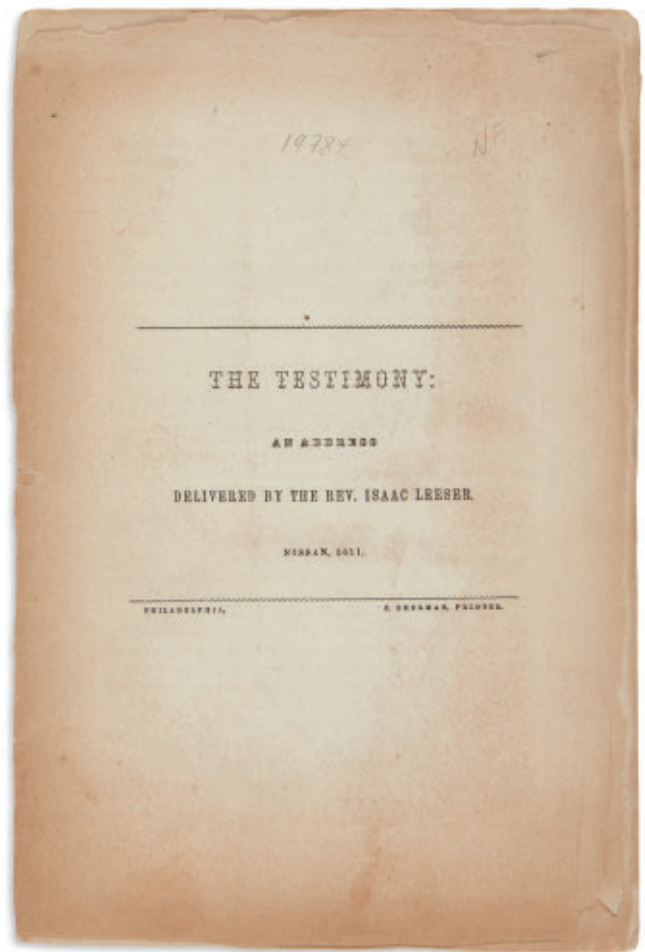
In a recent publication Daniel Judson estimates that seats such as this one cost the equivalent of \$1540 and \$205 annually in today's dollars ("Pennies for Heaven: The History of American Synagogues and Money," Brandeis University Press, 2018, p. 41).

This certificate was issued in the aftermath of a grand remodeling of the synagogue. The Occident tells us that in the summer of 1845 complete repair and expansion was made, adding seats, windows, and other amenities, an expense which it estimates cost \$1600 to \$1700 (*The Occident*, v. III, November 1845, p. 55).





Lot 123



Lot 124

- 123 (AMERICAN-JUDAICA). A.A. Lindo. A Retrospect of the Past. **FIRST EDITION**. pp. 49. Ex-library. Original printed wrappers, stitched, spine taped. 8vo. [Singerman 1026. Singerman 1026.]

Cincinnati, Robinson & Jones, 1848. **\$500 - \$700**

✪ In this address of 'An Israelite to the Christian World' Lindo argues that God's Covenant with the Jews has never been intermitted, but has always been and still continues to be in operation. Through the revelation received at Sinai the world is indebted for the civilization it now enjoys and will continue to be indebted for the preservation of that civilization.

The author was a native of Jamaica and served as rabbi there for a great many years. He particularly sought to preserve traditional modes of religious behavior on the island, in opposition to emerging reform elements. Rev. Lindo resided in Cincinnati toward the end of his life, passing away a year following publication of the present pamphlet.

- 124 (AMERICAN-JUDAICA). ISAAC LEESER. The Testimony: An Address Delivered at the Schoolhouse of the Hebrew Education Society of Philadelphia, at the Opening of their School, on Sunday, the 4th of Nissan, 5611. pp. (2), 19. Brownd, edges chipped. unbound. 8vo. [Singerman 1195.]

Philadelphia, C. Sherman, 1851. **\$1000 - \$1500**

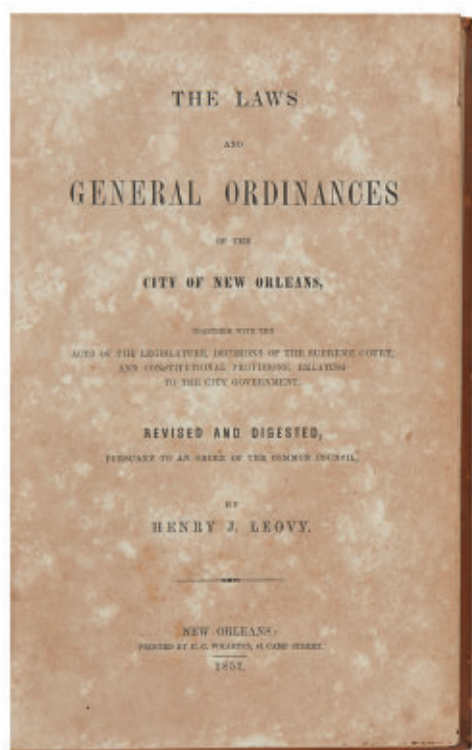
✪ In his address at its official opening, Isaac Leeser pinned great hopes for the Philadelphia Day School. His educational philosophy is best summed up in these words: "We propose to combine elementary and afterwards scientific education with a gradual and progressive acquirement of Hebrew, Hebrew literature, and religion. It is not to be as in other schools, a secondary matter whether the children learn Hebrew and religion or not, but they are to acquire these even if nothing else can be imparted" (p. 12).

When the school opened the next day (Monday), 22 students were enrolled. A month later, the student body had increased to 63. Eventually, enrollment would peak at 170 students.

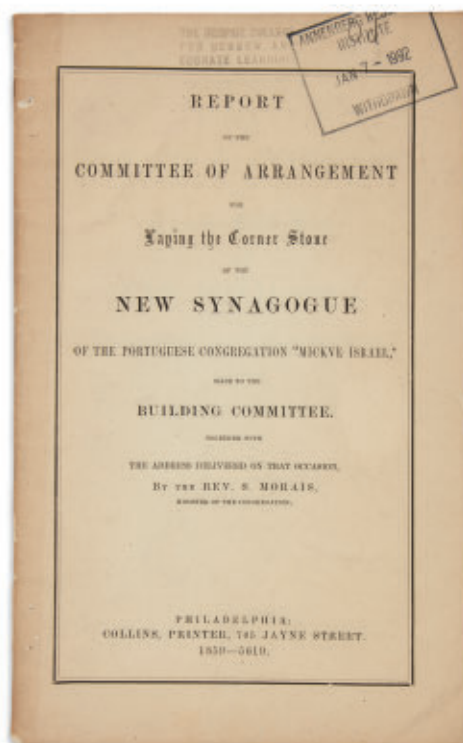
Leeser developed a curriculum which afforded both English and Hebrew studies: Geometry, natural history, rabbinic literature, German, French, Latin, Greek, botany and chemistry. Sessions took place five days a week. However, by 1878, ten years after Leeser's death, Hebrew studies had been reduced to supplemental programs.

See Lance J. Sussman, Isaac Leeser and the Making of American Judaism (1995) pp. 204-5.





Lot 125



Lot 126

- 125 (AMERICAN-JUDAICA).** Henry J. Leovy. *The Laws and General Ordinances of the City of New Orleans. Together with the Acts of the Legislature, Decisions of the Supreme Court, and Constitutional Provisions, Relating to the City Government. Revised and Digested, Pursuant to an Order of the Common Council*. **FIRST EDITION.** pp. xxvi, 439. *Foxed and browned. Contemporary calf, rubbed and worn. 8vo.*

New Orleans, E.C. Wharton, 1857. **\$600 - \$900**

✪ A prominent New Orleans Jewish lawyer and City Attorney, Leovy would serve as a Colonel and a military judge in the Confederate Army. He assisted in the development of the CSS Hunley, the first submarine to launch a successful attack on a ship during wartime. At the end of the War he helped Judah Benjamin escape from pursuing federal officers (see Rosen, *The Jewish Confederates*, 143, 322).

Leovy's Introduction is an Historical Synopsis of the development of the City of New Orleans, from the year 1682.

This is the first edition of Leovy's comprehensive compilation of the legal architecture of New Orleans; revisions appeared in 1866 and 1870. Ordinance No. 575 (p. 195) empowers Leovy to publish the general ordinances, for a fee of \$500.00. The work is an informative picture of New Orleans at mid-century. A variety of subjects, appropriate to this busy Southern port city is covered in these pages: Auctions, chimneys, city government, smoke houses, stables, corporations, streets, water, gas, charitable associations, tobacco, wharves, vehicles, cemeteries, schools, river pilots, prisons, police, fire department, etc.

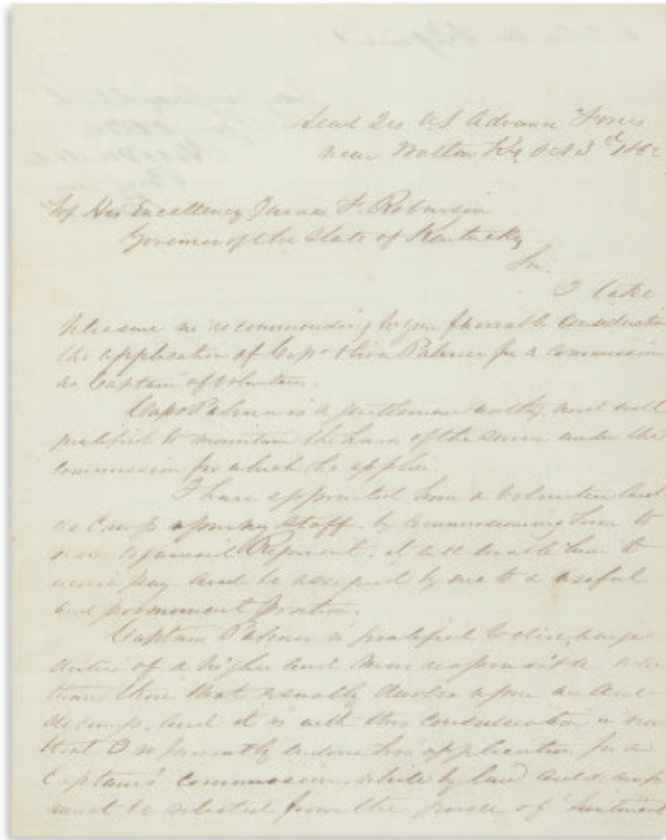
Pages 257-274 are devoted to Slaves and Free Persons of Color and Slave Marts and Negro Traders. Activities of slaves and Free Negroes are closely regulated, their movements and activities severely limited. They are forbidden to assemble, under penalty of jail and lashings; rigid curfews are established; association between slaves and Free Negroes is forbidden. Merchant seamen of color whose ships dock in New Orleans must leave the city with their ships. A variety of crimes are delineated. Markets for the sale of slaves must be enclosed as to prevent slaves from being seen from the streets; they must be kept properly ventilated, cleaned, and in good order...

- 126 (AMERICAN-JUDAICA).** Report of the Committee of Arrangement for Laying the Corner Stone of the New Synagogue of the Portuguese Congregation Mickve Israel Made to the Building Committee. Together with the Address Delivered on that Occasion by The Rev. S. Morais. pp. 15. *Ex-library. Original printed wrappers. 8vo.* [Singerman 1593.]

Philadelphia, Collins, 1859. **\$1000 - \$1500**

✪ Mickve Israel, became known as the 'Synagogue of the American Revolution' - indeed Benjamin Franklin contributed to its first building fund. The present pamphlet relates to the construction of its third building. This followed the lengthy rabbinate of Isaac Leiser, succeeded by Sabato Morais who presided in turn for 46 years.

Listed here are the many luminaries of Philadelphia Jewry who contributed to the Building Campaign and participated in the inaugural ceremonies. The Committee of Arrangement consisted of Edwd. S. Mawson, Joseph L. Moss, and Isaac J. Phillips. Rabbi Morais's discourse is included in which he counsels: If there be pride in us, if the vanity of exhibiting a more sightly structure than others possess, impelled us to designate this place as our future Synagogue...let us then bury first such unholy feelings in the bosom of the earth.



**127 (AMERICAN-JUDAICA).** Henry Moses Judah. **LETTER OF RECOMMENDATION** written in English, to Governor James Fisher Robinson. The letter recommends Oliver Palmer (1828-63) for a commission as Captain of Volunteers in the Union Army. Judah offers that Palmer is "a gentleman entirely." *One page. 4to.*

Walton, Kentucky, 3rd October, 1862. **\$800 - \$1200**

☛ Kentucky's status in the Civil War was interesting. A border state, with popular sentiment both pro-Union and Confederacy, Kentucky sought to remain neutral after the outbreak of hostilities. A Confederate general attempted to seize Kentucky for the Confederacy, but failed. Most of Kentucky thus came under Union control, and some 125,000 Kentuckians served in the Union Army, with 35,000 serving in the Confederacy.

Henry M. Judah (1821-66), a classmate of Ulysses S. Grant at West Point, was a career officer who served with distinction in the Mexican-American War and the Civil War.

James Fisher Robinson (1800-1882) was appointed governor after the pro-Confederacy governor Beriah Magoffin was forced to resign.

A companion letter from Palmer to Gov. Robinson, dated October 1, 1862 (see Kentucky Historical Society Civil War, Governors of Kentucky digital archive) makes the request that Palmer be granted the commission rather than be enlisted in the ranks. Pointing out that he had, "out of a sense of duty to my state & country... abandoned the peaceful avocations of life for the field" he "would simply say that I have seen service, & believe myself qualified for service under the above named Commission."

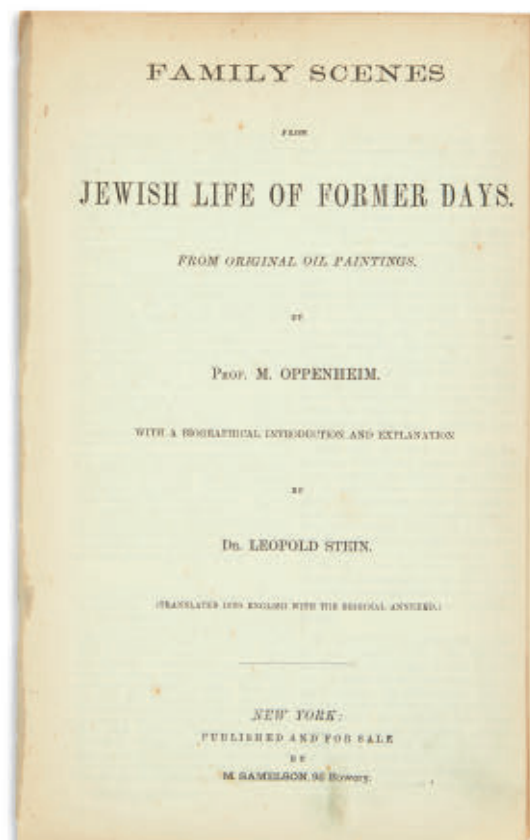
**128 (AMERICAN-JUDAICA).** Leopold Stein. **Family Scenes from Jewish Life of Former Days from Original Oil Paintings** by Prof. M[oritz] Oppenheim. English and German on facing columns. *pp. 15. Unbound. Tall 8vo.* [Unrecorded by Singerman.]

New York, M. Samelson, 1866. **\$800 - \$1200**

☛ **EARLY WORK OF JEWISH ART IN AMERICA.**

Prepared for an American audience, this essay was to introduce the artwork of Moritz Oppenheim to the Jewish community of New York.

Oppenheim's paintings of idyllic scenes of 18th-century German-Jewish life are here movingly described.







**129 (AMERICAN-JUDAICA)** Cyrus Comstock and John Tucker. Three important **LETTERS** concerning **ULYSSES S. GRANT'S INFAMOUS ORDER NO. 11** expelling the Jews from the Department of Tennessee. *Three pages. 4to.*

Washington, June 5, 1863; April 30, 1866; and May 13, 1866. **\$5000 - \$7000**

⚡ Fed up with traders known as "army followers" passing back and forth between Union and Confederate camps, General Ulysses S. Grant, who believed them all to be Jewish, issued General Order No. 11 expelling the "the Jews, as a class" within 24 hours from his Department, which encompassed Tennessee, Mississippi, and Kentucky.

Grant felt these traders were leaking information and were even responsible for financing the Confederates through selling their cotton. Grant's own lawyer and confidante John Rawlins urged him not to send the order. Grant reportedly replied: "Well, they can countermand this from Washington if they like, but we will issue it anyhow." - That is exactly what happened. President Lincoln agreed with a Jewish delegation that the order was unjust and rescinded it.

Grant was thereafter dogged by his decision, apparent to both Jews and non-Jews alike, that his action was un-American and embarrassingly reminiscent of the benighted persecutions of centuries other than the nineteenth, and cultures other than American.

**THE EARLIEST LETTER HERE** is a retained copy of a letter from John Tucker, Assistant Secretary of War, to an unnamed recipient. Tucker expresses extreme disgust at the order, stating that "I should not have allowed myself to believe that such an order could have been issued" had he not read it. He then refers to the recent valiant death of a Jewish officer in the Battle of Stone River, Tennessee: "I believe that Maj or Col Rosengarten of your city, just killed in one of the battles of the West, was one of "this class of people."

**THE SECOND LETTER** an autograph letter from Cyrus B. Comstock, Grant's senior aide-de-camp during the Civil War to Dr. Joshua I. Cohen of Baltimore, provides Grant's explanation to Comstock, after a conversation with Cohen and a promise to discuss the matter with Grant.

Grant had not yet publicly addressed the matter, and would not until 1868, but Comstock relays the oft-repeated explanation that the general had issued the order in anger and haste, had no meant to discriminate against Jews, and "the order was by no means intended as a stigma on people of your faith, or on your faith itself." The formulation is of interest, because while Grant's explanation that it was not anti-Semitic may be disputed, he shows that he understood that anti-Semitism was a calumny against Jews and Judaism.

**THE THIRD LETTER** a retained copy of a letter by Comstock is addressed to an unnamed general. In this letter, Comstock speaks more frankly and vigorously, stressing that Grant must address and explain "an order so proscriptive and oppressive... and which would relieve him from the apparent illiberality of an order which excluded a large class of the citizens of his Department without accusation, hearing or trial from the common rights of American citizens" or history will not judge him kindly.

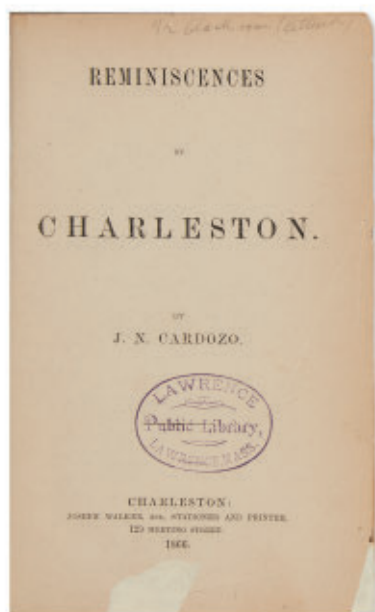
Comstock, who was not Jewish, referring to the Jews as "our people, the Hebrews" writes that "my own feelings in the subject must necessarily be the feelings of every Israelite in the land, who claim to be a true man and good citizen."

He also writes that he "could not believe that a well educated American could entertain any other" view towards the Jews but his own.

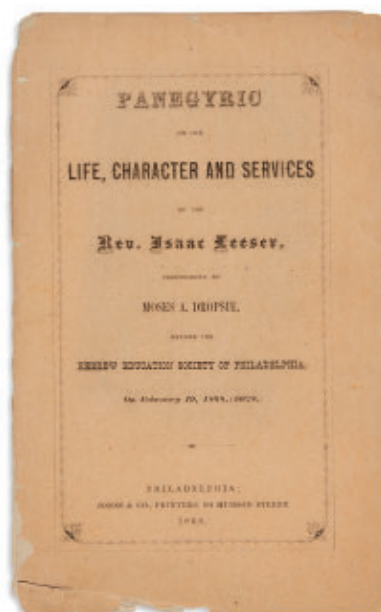
Affixed to this letter is a newspaper clipping from 1868, Grant's public letter with which he hoped to close the matter as he ran for president. Grant writes that he had received hundreds of letters and had decided on a policy of silence, but then decided to reply to one and clarify that he harbored no antipathy towards Jews, or any race or creed, but had made a mistake in heat and hurry, which he subsequently regretted.

See the comprehensive work by Jonathan Sarna, *When General Grant Expelled the Jews* (2016).

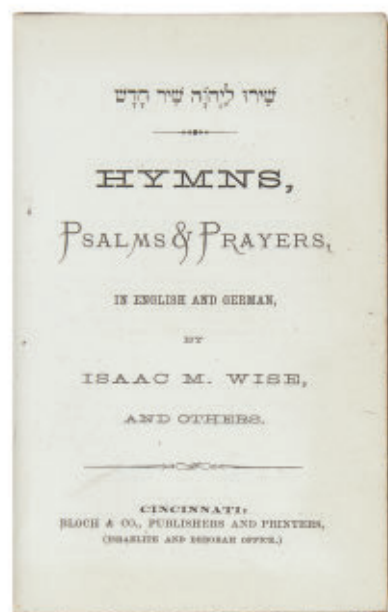
**THESE LETTERS ARE ENTIRELY UNRECORDED BY HISTORIANS.**



Lot 130



Lot 131



Lot 132

- 130 (AMERICAN-JUDAICA).** J.N. Cardozo. Reminiscences of Charleston. **FIRST EDITION.** pp. 144. *Ex-library, extreme lower margin of title with small tear neatly reinforced on verso. Modern wrappers. 8vo.* [Singerman 1930.]

Charleston, Joseph Walker, 1866. **\$400 - \$600**

• A Sephardic Jew, Cardozo was born in 1786 in Savannah. A resident of Charleston from 1796 onward, he became editor of the Southern Patriot and later its publisher. An advocate of free trade, he wrote many papers on the subject. Jacob Cardozo's forays into econometric analysis were outstanding by the standards of his day. (See Eugene Genovese, *Journal of the Historical Society*, Vol. I, no. 2, March 2000).

The present work is a series of articles on Charleston's commerce, education system, press, railroads, charitable and medical organizations, etc. An Appendix provides material concerning the outset of the Civil War at Forts Moultrie and Sumter, as well as Fort Wagner and other Charleston-area sites.

- 131 (AMERICAN-JUDAICA).** Panegyric on the Life, Character and Services of the Rev. ISAAC LEESER. Pronounced by MOSES A. DROPSIE before the Hebrew Education Society of Philadelphia. pp. 11. *Edges slightly chipped. Original printed wrappers, gutter split. 8vo.* [Singerman 3543.]

Philadelphia, Jones & Co., 1868. **\$3000 - \$5000**

• **RARE, SIGNIFICANT EULOGY** preached just eighteen days following the death of the Rev. Isaac Leeser, the godfather behind just about every worthwhile venture that the Jews of America of the time could be proud of. The sermon was given, appropriately enough, by Moses Dropsie, who was Leeser's primary financial sponsor for so many of the rabbi's literary and organizational projects.

- 132 (AMERICAN-JUDAICA).** Hymns, Psalms and Prayers. Prepared by ISAAC M. WISE and others. **FIRST EDITION.** Original hymns and prayers in English and German face-a-face. Occasional use of Hebrew. Binding gilt-tooled with previous owner's name: Benjamin Haas. pp. 263. *Lightly browned. Contemporary gilt-tooled morocco, extremities bumped. 12mo.* [Singerman 2109 and cf. Goldman 53.]

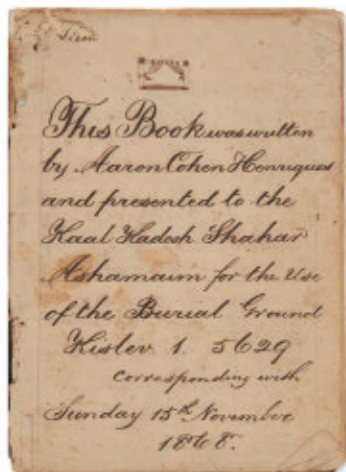
Cincinnati, Bloch & Co, 1868. **\$600 - \$900**

• **THE FINAL VOLUME THAT COMPLETES WISE'S "MINHAG AMERICA" SERIES.**

"In post-Civil War America Isaac Mayer Wise was the best-known Jew and a well-regarded leader in American liberal religious circles. He believed that in time Judaism would become the religion of all enlightened men, but first it had to be modernized, democratized, and most important of all, Americanized. Wise was a leading exponent of a moderate, pragmatic Reform Judaism, responsive to the exigencies of contemporary American life." (JVL).

Wise's uniquely American prayer book "Minhag America," of which this volume of Hymns was a supplement, was not just an attempt to issue another Reform prayer book, but rather to create a new form of Reform Judaism unique to American Jewry. Just as there were Jewish prayer books specific to Germany, Spain and Poland, so too there would now be a prayer book unique to America and a newly developing, vibrant form of American Judaism. See *Centenary Papers and Others* by David Philipson (Cincinnati 1919) pp. 25, 49-51; and J.G. Heller, *Isaac M. Wise; His Life, Work and Thought* (1965) p. 660.





- 133 (AMERICAN-JUDAICA).** Funeral Rites. **MANUSCRIPT** in Hebrew with additional title-page in English. Both titles with line drawings. Hebrew in square characters, fully vocalized. Directions in English. Composed by **AARON COHEN HENRIQUES**. ff. (16). Sepia ink on coarse paper. Foxed and wormed. Marbled endpapers. Contemporary calf, gilt extra, worn and starting. 8vo.

Kingston, Jamaica, 1868. **\$4000 - \$6000**

⚡ **A HEBREW GUIDE TO FUNERAL RITES FOR THE JEWS OF JAMAICA.**

The title reads: This Book was written by Aaron Cohen Henriques and presented to the Kaal Kadosh Shahaar Ashamaim for the use of the Burial Ground, Kislev 1, 5629, corresponding with Sunday, 15th November, 1868.

The Spanish-Portuguese Synagogue Shaar HaShamaim was erected in Kingston in 1744. By 1871, shortly after this manuscript was composed, Jews represented 13% of the white population of Kingston. Henriques was one of the most prominent Jewish families on the island. See M. Arbell, *The Jewish Nation of the Caribbean* (2002) pp. 239-240, 243, 244 and 256.

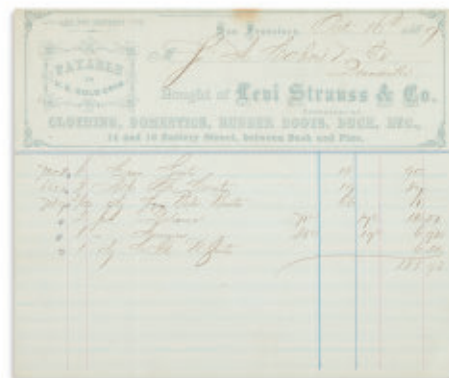
- 134 (AMERICAN-JUDAICA)** Levi Strauss & Co. Bill of Sale. A receipt for \$183.93 worth of clothing purchased by J. A. Cohn at Levi Strauss's flagship store in San Francisco. *One page. 4to.*

San Francisco, 16th October, 1869. **\$400 - \$600**

⚡ Born to a Jewish family in Bavaria, Levi Strauss (1829-1902) founded the iconic American company in 1853, but as a clothing and dry goods store only. The particular invention that made him famous, blue-jeans with copper riveted pockets, came in 1871.

In American lore, Strauss is regarded as one of the pioneering builders of the American West.

See [https://en.wikipedia.org/wiki/Levi\\_Strauss](https://en.wikipedia.org/wiki/Levi_Strauss).



- 135 (AMERICAN-JUDAICA).** Selichoth U'Tephiloth... kephi Minhag Chevra Kadisha Gemilath Chassadim shel Emeth. Hebrew text. pp. 33. Some staining. Contemporary marbled boards with original printed pink wrappers, gutter split. 8vo. [Goldman 73 (records just one single copy).]

New York, Jewish Gazette, 1886. **\$500 - \$700**

⚡ Contains the liturgy for the special annual fast day observed by New York's Burial Society. Includes customs for the day (pp. 4-5).

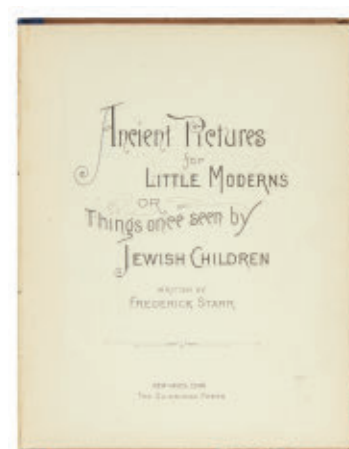
- 136 (AMERICAN-JUDAICA).** Starr, Frederick. *Ancient Pictures for Little Moderns: Or Things Once Seen by Jewish Children*. **FIRST EDITION**. Color and black-and-white illustrations throughout. pp. 48. *Original color pictorial boards.* 4to.

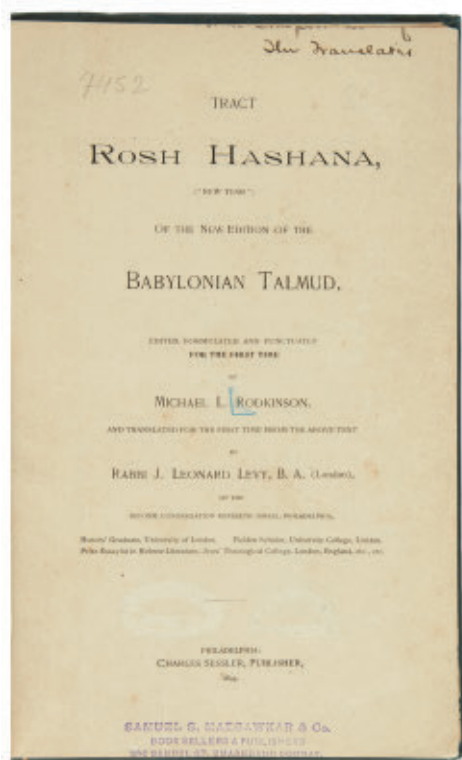
New Haven, Conn., Quinnipiac Press, 1889. **\$800 - \$1200**

⚡ **THE FIRST NON-BIBLICAL, JEWISH ILLUSTRATED CHILDREN'S STORY-BOOK PRINTED IN AMERICA.**

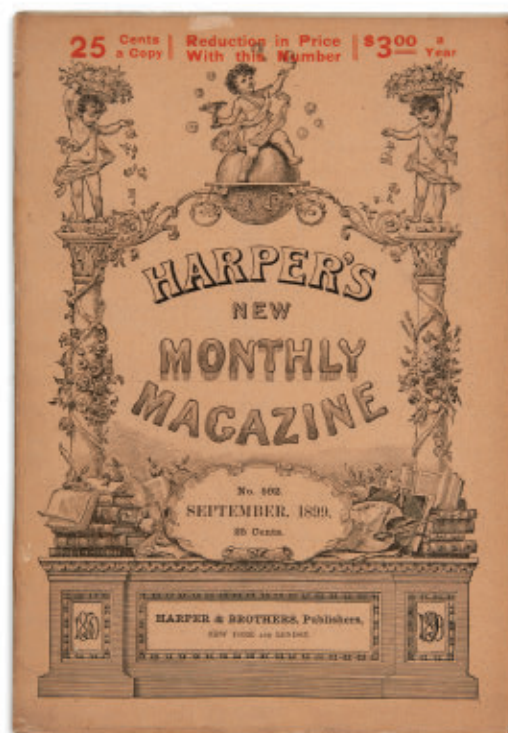
"Frank, Pinkie, Jakie, Sammie, and Abraham, - my five little Jews from Russia! ...They left their native land because their fathers and mothers, being Jews, had no chance to do well there ...So to America they came and here they are - my five little Jew boys - doing the best they can ...Ours is the only land, the world over, where Jews can do well" (p. 5).

Almost proto-Zionist in style, this highly sympathetic children's book recounts the often oppressive life experienced by Jews in a varied range of mostly early civilizations.





Lot 137



Lot 138

- 137 (AMERICAN-JUDAICA).** Tract. Rosh Hashana of the New Edition of the Babylonian Talmud. **FIRST EDITION.** Edited, Formulated and Punctuated for the First Time by Michael L. Rodkinson. Translated by J. Leonard Levy. Two parts with text in Hebrew and English. Two-page list of subscribers. Numerous approbations ("Opinions.") Inscribed copy "from the Translator" (portion removed). Portraits of the Rodkinson and Levy. With Indian book-seller's stamps: "Samuel S. Mazgawkar, Bombay." Few marginal notes in a minute hand. *pp.* (2), xxvi, 39, xxxii, 66. *Ex-library, stained in places, endpapers removed. Contemporary boards, worn, gutter split. 8vo.* [Singerman 4928; Goldman 574.]

Philadelphia, Charles Sessler, 1895. **\$1000 - \$1500**

• **THE FIRST PUBLISHED TRANSLATION OF THE TALMUD INTO ENGLISH.**

See Yeshiva University Museum Catalogue, Printing the Talmud, From Bomberg to Schottenstein (2005) 'The Talmud in Translation' pp. 121-41: "The first attempt to translate the Talmud into English was undertaken by Rodkinson in 1896."

This sample of Rodkinson's English translation of the Talmud predates the full edition. Rodkinson sent these samples to critics to solicit their comments, especially on his methodology of abridging the Talmud as outlined in the lengthy introduction here.

Grandson of R. Aaron of Staroselye (one of the closest students of the Alter Rebbe), Michael Rodkinson (Frumkin) grew up in a Chabad home in Russia before he moved to Germany and then America, following a far more Maskilic path and lifestyle. As a polemicist, Rodkinson attracted many detractors. He changed his family name in order to avoid arrest for financial extortion.

- 138 (AMERICAN-JUDAICA).** (Twain, Mark). Harper's New Monthly Magazine. Number 592. Contains the first appearance of the celebrated essay by Twain: "**CONCERNING THE JEWS**" (pp. 527-35). *Original printed wrappers. Uncut and unopened. Sm. 4to.*

New York, September, 1899. **\$800 - \$1200**

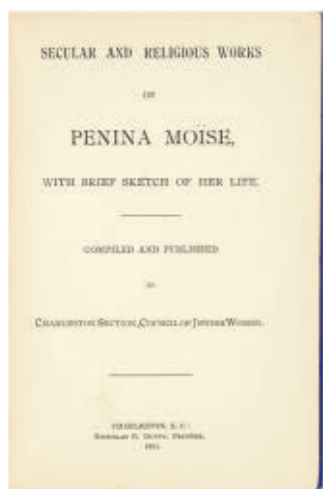
• In this lengthy essay, the American writer Mark Twain explores the causes of anti-Semitism and possible solutions to the problem. Most memorable is his conclusion:

"If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also way out of proportion to the weakness of his numbers...The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone...The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age...All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"





Lot 139



Lot 140



Lot 141

- 139 (AMERICAN-JUDAICA).** Shir Hama'alos-Tsetl [protective amulet]. Amulet to be hung over a newborn's bassinet. Hebrew text. *Single page, edges chipped. 4to.*

New York, c., 1900. **\$200 - \$300**

✎ Issued by Shimon Druckerman whose printing shop was located at 50 Canal Street in the very heart of the teeming Lower East Side of New York. This paper amulet would have been hung over the crib of a new immigrant's first American-born family member!

Customarily hung by traditional Ashkenazi Jews over expectant mothers and sleeping newborn boys before their circumcision. The primary text is Psalm 121, and includes the traditional incantation: "Lilith and all her band - Exit!"

It is a representative example of what would have hung over the cradle of thousands of American Jews born to East European immigrants living in New York at the turn of the century.

- 140 (AMERICAN-JUDAICA).** Secular and Religious Works of **PENINA MOISE**, With a Brief Sketch of Her Life. **FIRST EDITION.** Previous owner's inscription on upper free end paper reads: "Awarded [to] Annie Collis by K.K.B.S. Sunday School ... June 9, 1929." *pp. (10), xi, 313. Original boards, inner hinge starting. 8vo.*

Charleston, Nicholas G. Duffy, for the Council of Jewish Women, 1911. **\$400 - \$600**

✎ The first Jew to publish a book of poetry in the United States – a woman – Penina Moise (1797-1880) was one of the most prolific and creative writers of poetry on Jewish themes in America. Moise was also superintendent of the first Jewish religious school in Charleston and many of her poems and songs focused upon Jewish history and heritage in order to encourage a sense of pride in the Jewish faith of these school-children.

- 141 (AMERICANA / INDIA).** A Plan of Fort St. George and the City of Madras. **HAND-COLORED** copperplate engraved plan. With alpha-numeric keys and remarks on the points of interest in the area including the Jews Burying Place. *5 x 8 inches (12.5 x 20.5 cm).*

(London, 1727). **\$1200 - \$1800**

✎ **INTERESTING JEWISH CARIBBEAN - INDIA CONNECTION.**

Madras (known today as Chennai) was founded in 1640. Shortly after, Jews began to settle there. Most of these Jews were of Portuguese origin and recent settlers in the Caribbean, their trade in coral brought them to India. They included members of families Henriques de Castro, Franco, Paiva and Porto.

Jacques (Jaime) de Paiva (Pavia), originally from Amsterdam, was an early Jewish arrival and became a leader of the community. He established good relations with those in power and acquired several mines. He died in 1670 and was buried in the Jewish cemetery he established just outside the city's Georgetown, in the area known as Peddanaickenpet.

The Colony of Jewish Traders of Madraspatnam established by Jacques de Paiva, Antonio do Porto, Pedro Pereira and Fernando Mendes Henriques encouraged Portuguese Jews to move from the Caribbean and settle in Madras. One of the city's three aldermen was Alvaro da Fonseca who hailed from the Caribbean island of Nevis. The trading house Samuel de Castro moved from Curacao to Madras. See <https://esefarad.com/?p=10147>.

For another (uncolored) version of this plan, see Kestenbaum Sale 85, lot 221.





**142 (CANADA).** Archive of approximately 60 legal manuscripts concerning **AARON HART** and his sons. With printed court documents finished in manuscript Mostly English, some in French.

These documents all relate to Aaron Hart and his four sons: Moses, Ezekiel, Benjamin and Alexander. Many of them concern legal conflicts this family of formidable merchants engaged in. These include lawsuits, in which the Harts are generally plaintiffs, the settling of debts to Aaron's estate, and a dispute between Ezekiel and his brothers over extra payments from his father's estate to which he believed he was entitled. Some of the documents also relate to other early Canadian Jews such as Levy Solomons and Isaac Phineas.

Three Rivers (Trois-Rivières) and Montreal, Lower Canada, 1790-1805. **\$8000 - \$12,000**

☛ **MUCH ORIGINAL RESEARCH CAN BE DERIVED FROM THIS SIGNIFICANT ARCHIVE PERTAINING TO EARLY CANADIAN HISTORY, ESPECIALLY CONCERNING ITS FIRST JEWISH SETTLERS.**

Provenance:

Judge James Reid (lawyer of the Hart family, 1769-1848).

To: Robert Deveau Woodruff Band (Canadiana collector, 1927-2013).

The Hart family were prominent within the political, legal, social and economic life of the Trois-Rivières and Montreal regions from the late 18th century. They were among the very first families of the Jewish faith to settle in the Province of Quebec, shortly after 1759.

Aaron Hart (1724-1798 or 1800\*) arrived to Canada with General Haldimand in 1760 as the British took control of Montreal. After a brief sojourn in England to marry a Jewish woman, Dorothea Judah, Hart built a formidable business trading furs and opening stores of general merchandise, raised the first Canadian Jewish family, four boys and four girls. His great wealth accompanied a fine public reputation.

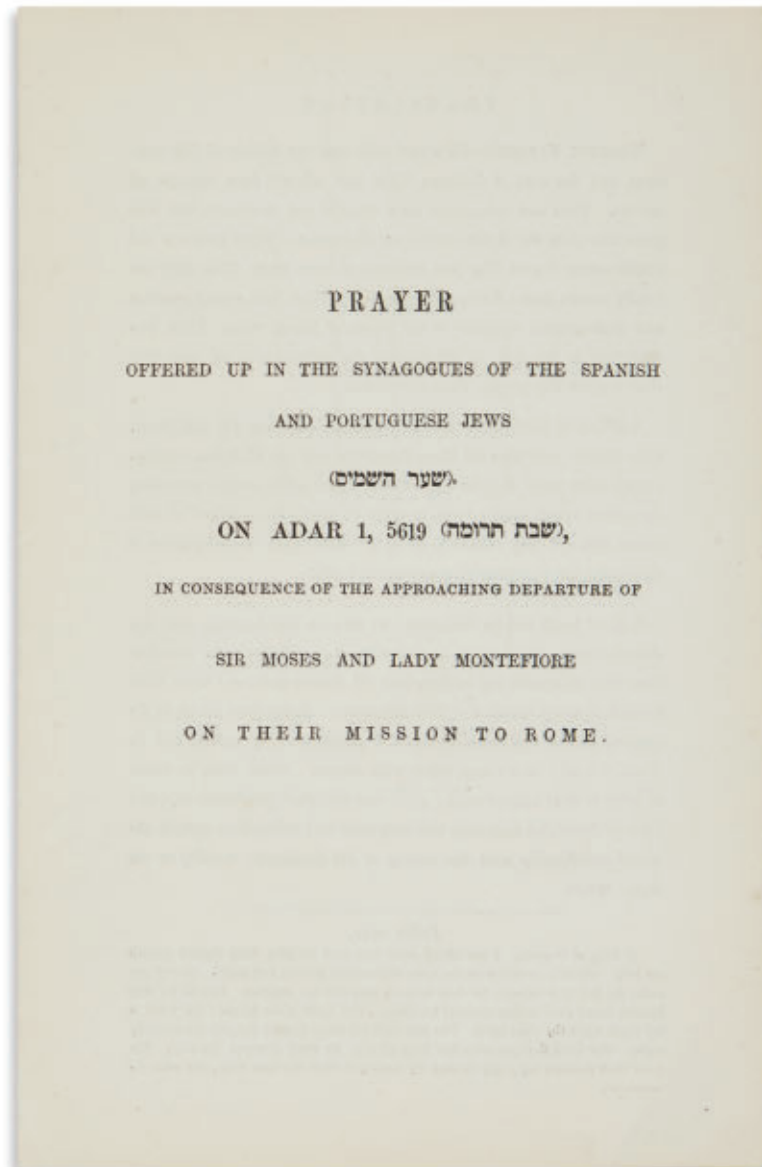
In 1775 the Continental Army invaded Quebec in an attempt to enlist the French speaking Canadians on the side of the Revolution. Reportedly, Hart's stores were looted by American soldiers. Hart issued paper money under his own name to reestablish himself. His reputation was so good "that they were regarded, as I am told on good authority, with the same security as a coin from the royal mint," according to Julius J. Price, historian of Canadian Jewry ("The Hart Family of Three Rivers," *The American Israelite*, 62.50, June 8, 1916). He died one of the wealthiest men in Canada.

In 1807, his son Ezekiel Hart (1770-1843) was elected no less than three times to the Legislative Assembly of Lower Canada, a singularly new experience for a Jew, yet he was unable to take his seat in that legislative body for he refused to take his oath "on the truth faith of a Christian.

\* Biographies state that Hart died December 28, 1800, based upon a notice in the *European Magazine and London Review* of March 1801, "Deaths Abroad," (p. 239) but this might be questioned because one of the documents, a lawsuit filed by sons Benjamin and Alexander, dated April 1804, specify a different date two years earlier: "the decease of the said late Aaron Hart which happened on or about the tenth day of December of the year one thousand seven hundred and ninety eight."

These and other historical questions regarding the Hart family would be well served by a close scholarly examination of this archive.

Further details concerning Hart family members is available upon request.



- 143 **(ANGLO-AMERICAN JUDAICA)**. Tephilah - Prayer Offered Up in the Synagogue of the Spanish and Portuguese Jews... In Consequence of the Approaching Departure of Sir Moses and Lady Montefiore on their Mission to Rome. Text in Hebrew and English. *pp. 4. Unbound. 8vo.*

London, 1859. **\$3000 - \$5000**

⚡ **THE EDGARDO MORTARA AFFAIR.**

This mission to Rome was undertaken by the celebrated English philanthropist Sir Moses Montefiore who sought to intercede with Pope Pius IX in order to release young Edgardo Mortara back into the custody of his Jewish parents.

Sir Moses co-ordinated his actions with the Board of Delegates of American Israelites, the first Jewish civil and political rights organization in the United States. Gershom Kursheedt who represented the Board, traveled from America to accompany Sir Moses on his mission to Rome.

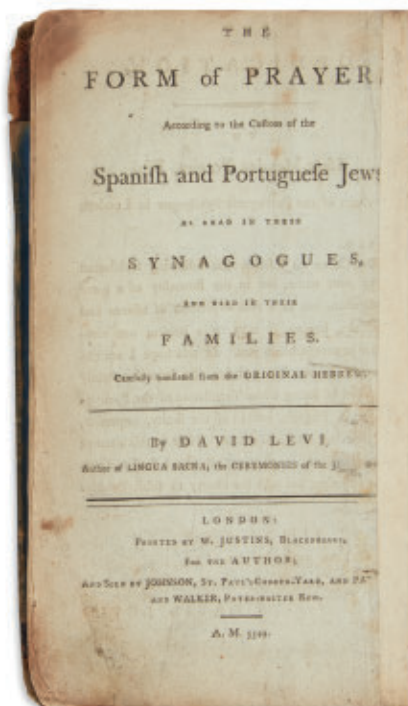
The abduction of six-year old Edgardo Mortara from his home in Bologna, Italy, and his subsequent forced conversion to Catholicism with the connivance of Papal authority, appalled Jews around the world, who demanded the return of the child to his parents. Despite extensive agitation, the Pope would not relent and the child was never returned. Indeed "Pius" Mortara died as an ordained priest in a Belgian abbey in 1940, aged 88 years old. See D. Kertzer, *The Kidnapping of Edgardo Mortara* (1997).



- 144 (**ANGLO-JUDAICA**). Seder HaTephiloth - The Form of Prayers, According to the Custom of the Spanish and Portuguese Jews, as Read in their Synagogues, and Used in their Families. Hebrew and English on facing pages. Translated by David Levi. **FIRST EDITION** of this translation. pp. 12, (3), ff. 262, pp. 21. Stained and worn, heavily in places due to extensive use, taped with some loss. *Contemporary boards, variously worn. 8vo.* [Roth, Magna Bibliotheca Anglo-Judaica, p. 306, no. 32.]

London, W. Justins, 1789. **\$300 - \$500**

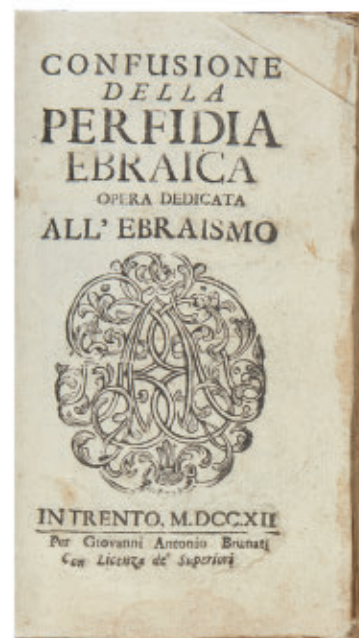
♣ Includes prayers in memory of martyrs who were burnt at the stake (see ff. 259-60).



- 145 **AARON BERACHIAH BEN MOSES OF MODENA**. Aaron Berachiah of Modena. Ma'avar Yabok [prayers for the sick and the dead]. Third edition. Title within typographic border. **A FINE, WIDE-MARGINED COPY, PRINTED ON THICKER PAPER.** ff. (4), 228. *Lightly foxed, previous owner's inscriptions. Contemporary gilt-tooled roan. 4to.* [Vinograd, Amsterdam 1398]

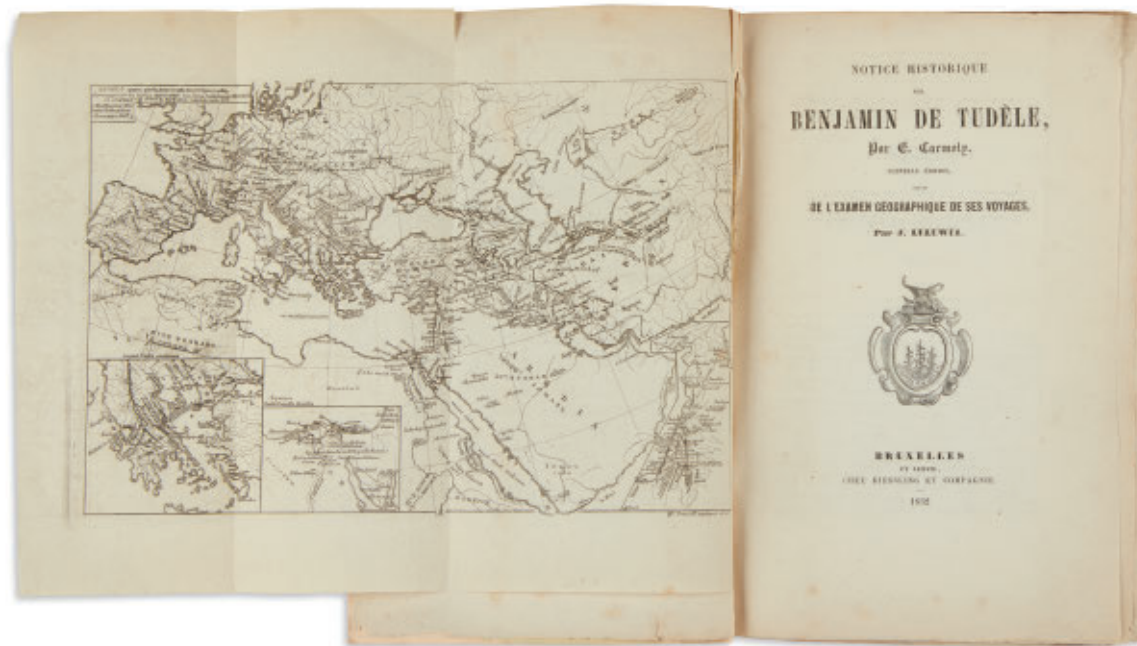
Amsterdam, Solomon Proops, 1732. **\$300 - \$500**

♣ Includes laws relating to visiting the sick and the correct modes of behavior toward the deceased and toward mourners.



- 146 (**ANTISEMITICA**). Brunati, Giovanni Antonio. Confusione della Perfidia Ebraica opera dedicata All' Ebraismo. **FIRST EDITION.** pp. (8), 183. *Touch stained, marginal notes on p.174, pp.175-6 and 177-8 swapped (printer's error). Contemporary limp boards. 12mo.*

Trento, Giovanni Antonio Brunati, 1712. **\$200 - \$300**



- 147 **(BENJAMIN OF TUDELA)**. Carmoly, E[ljakim]. Notice Historique sur Benjamin De Tudele. \*WITH: J. Lelewel. Examen Geographique des Voyages de Benjamin De Tudele, 1160-1173. **FIRST EDITION**. Text in French, interspersed with Hebrew. Frontispiece foldout map of Travels of Benjamin of Tudela; Map of Palestine with Itinerary of Benjamin of Tudela (second part, p. 36). Uncut copy. pp. 36, 41. Light stains. Wrappers. 8vo. [Rohricht, 38; cf. Laor, 199.]

Brussels and Leipzig, Kiessling & Compagnie, 1852. **\$500 - \$700**

☛ "There is no general account of the Mediterranean world or of the Middle East in this period which approaches that of Benjamin of Tudela in importance, whether for Jewish or for general history" (EJ, Vol. IV, col. 537).

In 1847, Alsatian scholar Elyakim Carmoly (1802-75) published his *Itinéraires de la Terre Sainte des XIII-XVII Siecles*. Carmoly provides a bibliography of editions of, and works concerning, Benjamin of Tudela, as well as Carmoly's correspondence with A. Asher, who produced an English translation of the *The Itinerary of Benjamin of Tudela* (London and Berlin, 1840-41). Carmoly severely criticizes Asher for relying upon the second edition (Ferrara, 1555), rather than the first edition of the *Mas'oth shel Rabbi Binyamin* (Constantinople, 1543). See Carmoly, pp. 32-34. Carmoly served as Rabbi of Brussels from 1832-39. See JE, Vol. III, pp. 579-580.

Lelewel augments the book with his analysis of the exact geographic locations traversed by Benjamin.



- 148 **(BIBLE Hebrew, Pentateuch)**. Chamishah Chumshei Torah. With commentary of Rashi, and on facing pages the Targum Onkelos. \*BOUND WITH: Five Megilloth and Haphtaroth. Title within architectural columns. First word of each Book surrounded by cherubs bearing aloft a diadem. Separate title for Haphtaroth. WITH: 15 pages of additional Biblical passages in manuscript, written in Hebrew in a cursive North African hand by Shmuel ben Yitzchak (1842). First page beautifully illuminated. ff. 722. Previous owner's notes. Binding worn and scuffed with loss. Thick 12mo. [Vinograd, Amsterdam 719 (JNUL copy incomplete)]

Amsterdam, Moses ben Abraham Mendes Coutinho, 1701.

**\$1000 - \$1500**

☛ Bound in a striking binding with elaborately painted inner covers.



**149 CARDOSO, ISAAC (FERNANDO).** Las Excelencias de los Hebreos ["The Excellences of the Hebrews"]. **FIRST EDITION.** Woodcut device on title displaying a hand gathering flowers with the motto: El que me esparsio me recogera ("He who has scattered me will gather me."). Later divisional title with floral device bearing the motto: Ellos Maldiziran y yo Bendizire ("They shall curse and I shall Bless."). Dedication to the merchant, Jacob de Pinto, one of the wealthiest and most influential Portuguese Jews of 17th-century Amsterdam. pp. (8), 331, (2), 333-431. *Foxed and stained in places, extreme upper margin with wormhole through many leaves occasionally affecting header. Contemporary vellum, rubbed. 4to.* [Kayserling, 34, Palau 44099.]

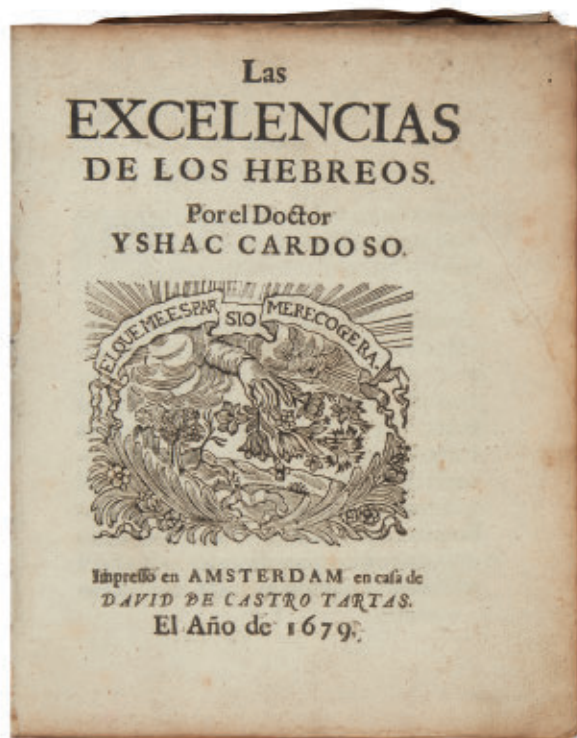
Amsterdam, David de Castro Tartas, 1679. **\$4000 - \$6000**

♣ **FIRST EDITION OF A MASTERPIECE OF JEWISH APOLOGETICS.**

This famous apology of Judaism was written by former converso, the physician Fernando (Isaac) Cardoso (1604-81). Born in Trancoso, Portugal, Cardoso was one of the many Portuguese New Christian immigrants who settled in Spain in the early 17th-century. He studied at Salamanca and was accorded the title of "phisico mayor," or court physician by Philip IV. Later, Cardoso practiced as a physician in Madrid, where he reached the highest literary and social circles. Nonetheless, fearing persecution by the Office of the Inquisition, Cardoso fled to Venice and subsequently settled in Verona.

This comprehensive apologetic work contains numerous references to the Spanish and Portuguese Inquisition, anti-Jewish Iberian authors and the history of 16th and 17th century Marranos in Spain and Portugal - with many first-hand anecdotes. It is divided into ten parts, each with ten chapters. Part I extols the "excelecias", or admirable qualities of the Jewish people. In part II, Cardoso refutes ten "calunias" slanders against the Jews. Passionate and eloquent, the work is not only an erudite defense of Jewry as a whole, but also a justification of Cardoso's own choice to live as a Jew.

The work has been praised as "a masterpiece of Jewish anti-defamation, perhaps the most striking since Josephus's Contra Apionem." See Y. H. Yerushalmi, From Spanish Court to Italian Ghetto: Isaac Cardoso, A Study in Marranism and Jewish Apologetics (1971); see also Bibliotheca Rosenthaliana, Treasures of Jewish Booklore (1995) p. 21.



**150 (CHABAD - LUBAVITCH).** United States District Court, Eastern District of New York. Agudas Chasidei Chabad of United States (plaintiff), Against Barry S. Gourary (defendant), Hanna Gourary (intervenor - defendant). United States Courthouse, Brooklyn, New York. Before the Honorable Charles P. Sifton. **COMPLETE TRANSCRIPT OF COURT PROCEEDINGS** (2nd December, 1985 - 9th January, 1986), Approx. 6, 300 pages. \* Along with volumes of pre-trial depositions, exhibits (both plaintiff and defendant), motions, supplemental documents and translations. Sold not subject to return.

Brooklyn, NY, 1985-86. **\$5000 - \$7000**

♣ Barry (Shalom Dov-Baer) Gourary (1923-2005) was the only grandchild of the sixth Lubavitcher Rebbe, R. Yosef Yitzchak Schneerson (1880-1950).

Gourary's relationship with his grandfather's successor, R. Menachem Mendel Schneerson, was a source of struggle and friction to himself, the wider Gourary-Schneerson family, and ultimately the Chabad-Lubavitch community as a whole.

The mass of documents here relate to the lawsuit brought over the question of true title to the Lubavitcher Rebbe's library. The Chabad movement, led by R. Menachem Mendel Schneerson (1902-1994), argued that the library was the communal property of the Lubavitch Chassidim and not the personal possession of any one person. Indeed the detail of the case subsequently turned into a far more explosive issue that questioned the notion of leadership ("Rebbe'ship") as a whole.

At the lengthy bench trial many prominent witnesses, including Elie Wiesel, testified, and many fascinating insights concerning Chabad Chassidic history were revealed.

Ultimately, Judge Sifton ruled in favor of the Chabad movement, the followers of which celebrate the verdict's anniversary on the 5th of Teveth, a day known as "Didan Notzach" [Our ruling is victorious].

The present lot contains almost two-and-a-half-feet of stacked papers, totaling many thousands of pages. A detailed inventory of the archive is available upon request. **PLEASE NOTE, VIEWING OF THIS LOT IS UPON REQUEST (SUBJECT TO APPROVAL) AND BY 24-HOUR ADVANCE APPOINTMENT ONLY.**



- 151 **(CHASSIDISM)**. Shneur Zalman of Liadi. Tanya - Likutei Amarim. Second edition. Title within typographical border. With stamps of R. Shmuel Aharon Rabin and his son Yom-Tov Lipmann Rabin of Krotoschin. ff. (3), 2-72, lacking final two leaves. Lightly stained and worn, lower corners of opening and closing leaves with some loss affecting few words. Contemporary boards, worn and loose. 8vo. [Vinograd, Zolkiew 545; Mondschein, Tanya Bibliography (1981), pp. 36-43, no. 2; Stefansky, Chassiduth no. 623.]

Zolkiew, Mordechai Rubinstein, 1799. **\$5000 - \$7000**

⚙️ **SECOND EDITION OF THE FUNDAMENTAL EXPOSITION OF CHABAD CHASSIDISM** containing the first appearance of the third section of the Tanya, "Igereth HaTeshuvah." This Zolkiew edition so radically differs from the revised version printed subsequently in Shklov in 1806, that Chassidim refer to it as the "first draft" or "Igereth HaTeshuvah - Mahadura Kama."

See Ch. Liberman, Ohel Rachel, Vol. I, pp. 54-56; S.D. Avtzon, The Tanya - a History (1999) pp. 37-9; J. Mondschein, Siphrei HaHalacha shel Admo"r HaZaken - Bibliography (1984) p. 65, n. 5; R. Mahler, Hasidism and the Jewish Enlightenment (1985) p. 109.



152 (CHASSIDISM). Shneur Zalman of Liadi. Tanya - Likutei Amarim. Fourth edition. Title within typographical border. ff. (1), 2-58, (1). Lightly stained and worn, upper corner of opening few leaves with paper repairs affecting a few letters. Modern boards. 8vo. [Vinograd, Zolkiew 662; Mondschein, Tanya Bibliography no. 4; no copy in the JNUL.]

Zolkiew, Abraham Judah Leib Hoffer, (c.) 1805.  
\$6000 - \$9000

⚡ A RARE EARLY EDITION OF THE FUNDAMENTAL EXPOSITION OF CHABAD CHASSIDISM.



153 (CHASSIDISM). Ish Ha'Elokim Ba La'ir ["Man of God is Coming to Town"] ... Admo'r Chaim Elazar Shapira. Printed broadside, issued in black and gold. *Light creasing. Finely framed. 19 x 24 inches.*

Jerusalem, 1930. \$800 - \$1200

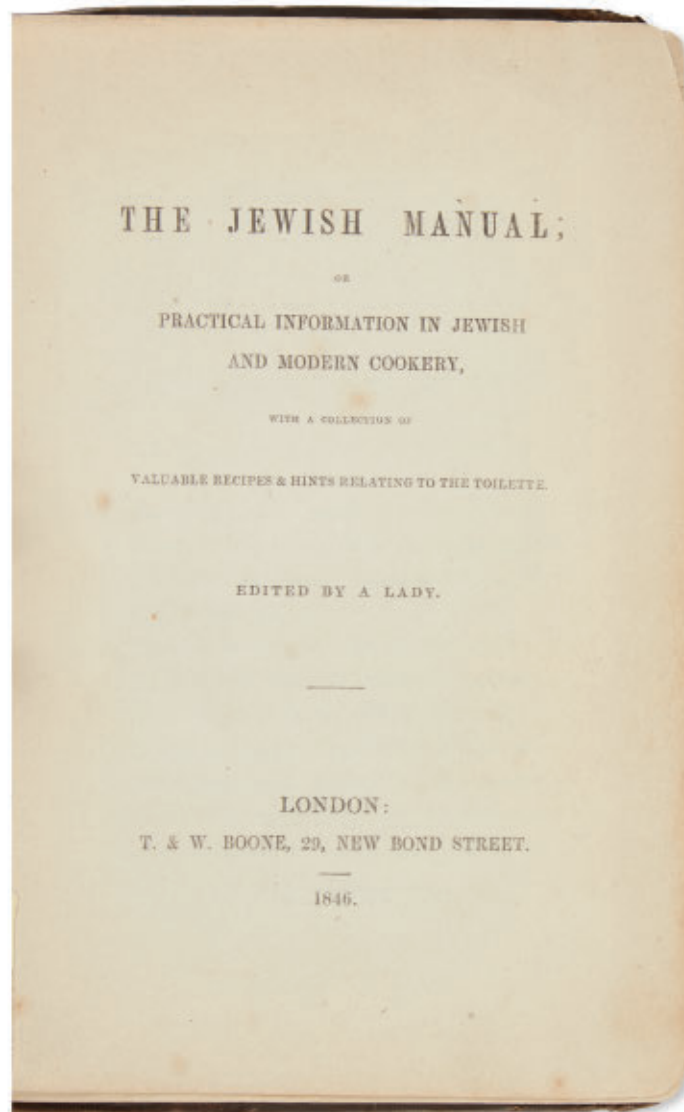


⚡ Broadside announcing the impending arrival of the Grand Rebbe R. Chaim Elazar Shapira in Jerusalem. Known for his work 'Minchas Elazar,' the fiery leader of Munkatz Chassidim visited the Land of Israel for some two weeks in the spring of 1930. The main focus of his trip was to meet the Sephardic Kabbalist R. Shlomo Eliezer Alfandari, known as the Sabba Kaddisha. The two rabbis had been in communication since 1925 and accounts state that the Minchas Elazar believed the Sabba Kaddisha to be the Messiah himself.

The two met together, alone, on several occasions during R. Shapira's visit and reportedly spoke about the hastening of the Messianic redemption. However, shortly after their discussions, the aged R. Alfandari passed away. Upon hearing the news, R. Shapira fell into a deep depression, believing

that his mission had failed, foiled by the sins of his generation.

A detailed account of the trip was published by R. Shapira's student, Moshe Goldstein and was most recently adapted into English: 'Journey to Jerusalem' (Artscroll). For more on R. Shapira's messianic aspirations, see Motti Inbari's essay in Kathedra 149 (Tishrei, 2013) pp. 77-104.



- 154 **(COOK-BOOK).** The Jewish Manual; Or, Practical Information in Jewish and Modern Cookery, With a Collection of Valuable Recipes & Hints Relating to the Toilette. Edited by a Lady. **FIRST EDITION.** pp. xxi, 244. *Lightly stained and worn through use, previous owner's inscriptions (one dated 1851) on opening pastedown and front free endpaper, title loose. Original boards, worn and rubbed, spine crudely taped, inner hinge split. 8vo.*

London, T. & W. Boone, 1846. **\$5000 - \$7000**

☛ **THE FIRST KOSHER COOK-BOOK IN THE ENGLISH LANGUAGE.**

The anonymous author was in fact the noble lady, **LADY JUDITH MONTEFIORE**, wife of the celebrated Sir Moses Montefiore of Ramsgate.

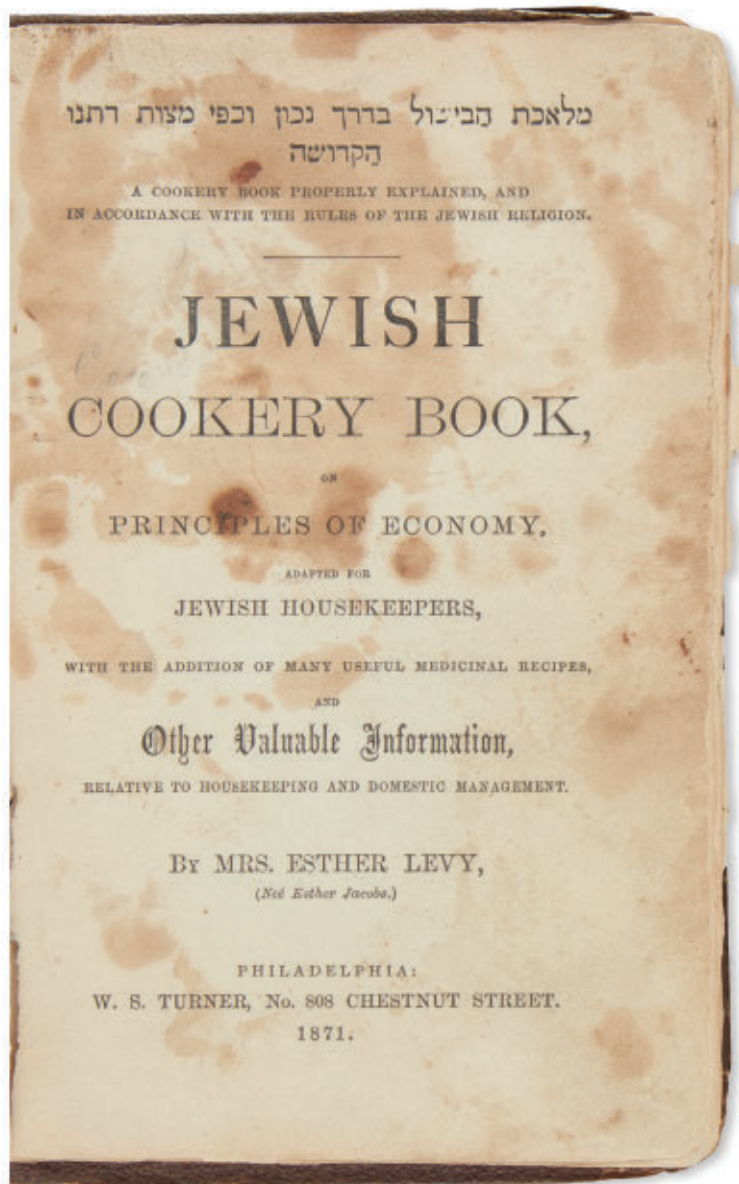
In this significant book Lady Judith sought to elevate home cooking with social polish while remaining true to the tenets of Jewish practice. Additionally she intended that her cook-book would attract the attention of "those ladies not of the Hebrew persuasion" by providing them with recipes for sophisticated fare that was only incidentally Kosher.

Offered here are recipes for traditional Jewish dishes as well as those that reflect the wider culture in which English Jews lived, as could be found "at all refined modern tables." Given that fashionable Victorian tables were often groaning with prohibited foods, including elaborate combinations of dairy and meat, shellfish, and pie crusts made with lard, the author had at hand a tall task. Perhaps more important than the recipes themselves is the fact that Lady Judith served a message that one can be "genteel without being Gentile."

Lady Judith Montefiore belonged to what historian Todd Endelman calls "England's upper-upper-middle-class." Although the Jews of England were not permitted to stand for Parliament until the Emancipation Act of 1858, they nonetheless enjoyed all other civil rights in full and certainly prized a higher social status than Jews were able to attain elsewhere in Europe.

Also includes information on: "The Complexion, the Hair, the Teeth, Hands and Nails, Dress, Diet and the Influence of the Mind as Regards to Beauty."





- 155 **(COOK-BOOK)**. Esther Levy. Jewish Cookery Book, on Principles of Economy Adapted for Jewish Housekeepers. With the Addition of Many Useful Medicinal Recipes and other Valuable Information Relative to Housekeeping and Domestic Management. **FIRST EDITION**. Interesting pencil correction on page 13, the word "servant" has been struck through and replaced in pencil with the word "maid." *pp.* 200 + *pp.* 10 (*ads*). *Lacks pp.* 21-2. *Stained and worn through use, browned, few leaves loose and fore-edges chipped. Original boards, rubbed extremities worn. 8vo.* [Singerman 2286; Bitting 286; not in Sabin.]

Philadelphia, W.S. Turner, 1871. **\$5000 - \$7000**

❖ **THE FIRST JEWISH COOKBOOK PUBLISHED IN AMERICA.**

Title-page with line in Hebrew: "A Cookery Book Properly Explained and in Accordance with the Rules of the Jewish Religion."

The author sought to elevate American home cooking with social polish while remaining true to the tenets of the Jewish religion, or as Esther Levy herself wrote: "Without violating the precepts of our religion, a table can be spread, which will satisfy the appetites of the most fastidious." Includes laws relating to how to run a Kosher home, household hints, diets for invalids and medicinal recipes, as well as a Jewish Calendar and hours for the commencement of the Sabbath.

See B. Kirshenblatt-Gimblett, "The Kosher Gourmet in the Nineteenth-Century Kitchen, in: The Journal of Gastronomy 2, no. 4 (1986-87) *pp.* 51-89.

**A FASCINATING CULINARY AND HISTORICAL PUBLICATION AFFIRMING THE JEWISH WOMAN'S STATUS WITHIN AMERICAN SOCIETY.**

**PROVENANCE:** Mrs. W. Bloomingdale, 912 West Broad Street.  
Sotheby's, Judaica, 28th May 1986, Lot 9.



**156 DANDRE BARDON, MICHEL FRANCOIS.** *Costume des Anciens Peuples, a l'Usage des Artistes.* Edited by C. Cochin. Volume III (of 3) only. Replete with 98 full-page engraved plates. pp. 40 (text), + 98 pl. *Light wear, few leaves starting. Contemporary marbled boards, rubbed. Sm. folio.* [cf. Blackmer 448.]

Paris, Alexandre Jombert, 1785. **\$400 - \$600**

♣ Contains illustrations of costumes, monuments and religious and military customs. First published between 1772-74 in 31 parts. To make the work more easily available to the public, Dandré-Bardon reduced both the text and plates of the first edition especially those which were not directly applicable to costume (Blackmer).

**157 DE POMIS, DAVID.** *Tzemach David / Dittionario Novo Hebraico. FIRST EDITION.* Arms of Pope Sixtus V on f. 2r and of the De Pomis ("Min Hatapuchim") Family on f. 5v. (Yaari, Hebrew Printers' Marks, no. 41) ff. 5, (1), ff. 5-62, 238. *Stained in places. Recent boards. Folio.* [Vinograd, Venice 717; Habermann, di Gara 97a; Adams P-1823.]

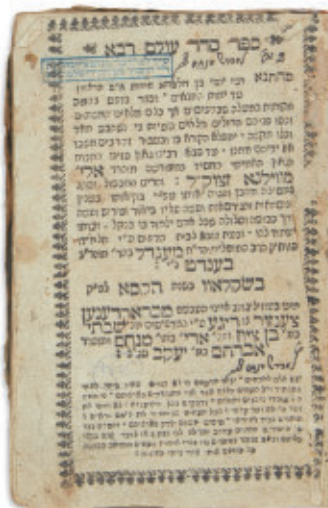
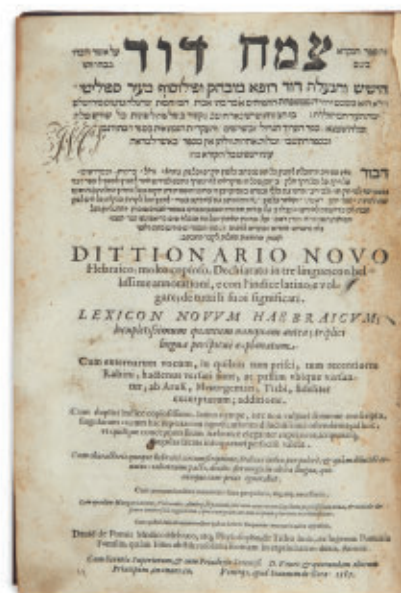
Venice, Giovanni di Gara, 1587. **\$500 - \$700**

♣ Celebrated Hebrew, Aramaic, Latin and Italian dictionary presenting definitions from Kimchi's *Shorashim*, Levita's *Tishbi*, and Nathan ben Yechiel's *Aruch*, and adding numerous historical and scientific observations and discourses. Trained as a medical doctor, David de Pomis's expositions of Biblical and Talmudic terms comprise a good deal of curious and interesting medieval scientific lore.

The introductory pages embody the author's genealogy and autobiography and recount the remarkable history of the ancient de Pomis family, brought in chains to Italy from the Land of Israel by Emperor Titus following his siege and destruction of the Temple in Jerusalem in 70 C.E.

The work is dedicated to Pope Sixtus V, in gratitude for the restoration of the concession permitting Jewish physicians to attend to Christian patients for the years 1585-1590.

See C. Roth, *The Jews in the Renaissance* (1950), pp. 223-2.

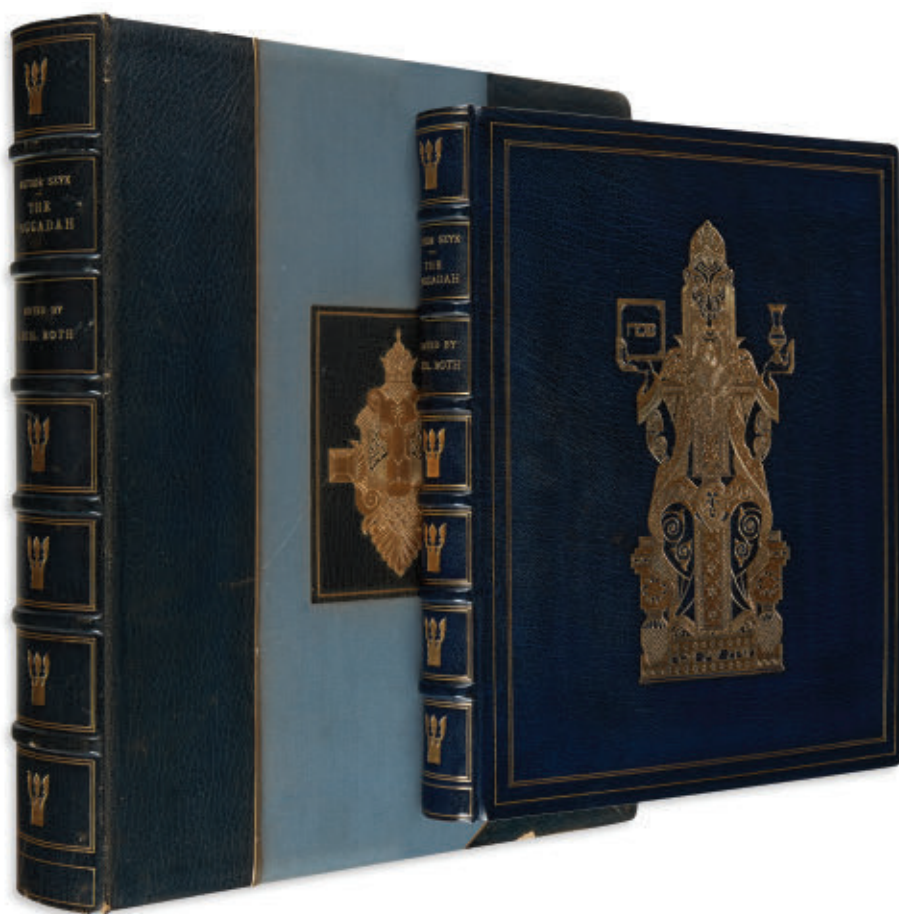


**158 (ELIJAH, GAON OF VILNA).** *Seder Olam Raba* [the first systematic chronology of world history from Adam until the destruction of the Second Temple]. Ascribed to the Mishnaic sage, R. Yossi b. Chalaphtha. **FIRST EDITION** of the Gaon's commentary, along with newly corrected text. Bound with: *Saphah Berurah* (incomplete). ff. (49). *Trace stained and worn, previous owner's marks. Contemporary calf-backed boards, scuffed. 8vo.* [Vinograd, Shklow, 118; Mehlman 180; Vinograd, Vilna Gaon 298.]

Shklow, Shabthai b. Ben-Zion, et al, 1801. **\$1200 - \$1800**

♣ One of the first of the Vilna Gaon's works to be published displaying his original, scientific approach to the text. With an important introduction by the editor, Menachem Mendel of Shklow, who states that the Gaon left a legacy of manuscripts containing "thousands of pages."





**159 (HAGGADAH).** The Haggadah. Executed by Arthur Szyk. Edited by Cecil Roth. **ONE OF 125 NUMBERED COPIES ISSUED FOR THE UNITED STATES OF AMERICA. PRINTED ENTIRELY ON VELLUM.** Richly Illustrated in Color by Szyk.

Full- and half-page color half-tone reproductions of compositions by Szyk, including numerous decorative initials, text ornaments and many small vignettes. Pictorial doublures on silk.

Bound by Sangorski & Sutcliffe: Royal blue morocco, gilt-tooled pictorial inlay. Housed in original matching solander-case, velvet interior.

Text in Hebrew and English printed in black and sepia. Signed by the artist and editor.

Opening blank page inscribed and signed by Arthur Szyk, New Canaan, 1947. *Previous owner's inscription on opening blank. Box slightly scuffed, otherwise in bright condition. Folio.* [Yudlov 3861; Yaari 2285.]

London, Beaconsfield Press, 1939. **\$15,000 - \$20,000**

#### ☛ THE MOST SUBLIME OF ALL PASSOVER HAGGAHAHS.

Dedicated to King George VI of England, Szyk's great illuminated masterpiece is a stunning work of the Book-Arts, conceived with extraordinarily high production values.

"The Times Literary Supplement recognized Szyk's masterpiece as one of the most beautiful works ever produced by human hands. When one considers the brilliant multi-layers not only of illumination and color, but of themes and sub-themes, Szyk's Haggadah stands among Hebrew illuminated manuscripts in a moment in time, for all time, in a class by itself." I. Ungar, *Justice Illuminated: The Art of Arthur Szyk* (1998) p.15. See also J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) pp. 96-100.



**160 HELLER, YOM TOV LIPMANN** ("The Tosfos Yom-Tov.") Kos Yeshu'oth, hanikra Megilath Eiva. pp. (1), 18. Previous owner's stamps. Modern boards. 8vo.

Vienna, Adalbert della Torre, 1851. **\$500 - \$700**

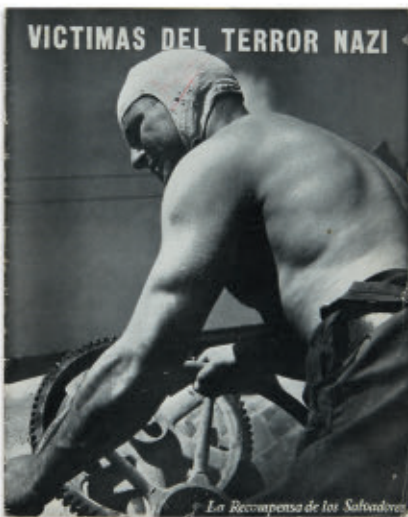
♣ An account of the tribulations the author endured a result of his imprisonment under suspicion of slander of Christianity and treason against Ferdinand II; followed by his legal ordeal, incarceration and ultimately, justice and freedom.

Upon eventual release and reappointment as Rabbi of Cracow, R. Heller established an annual celebration on the anniversary on which he won back his freedom. Centuries later, his numerous descendants still commemorate Rosh Chodesh Adar as per their ancestor's instructions. See C. U. Lipschitz & N. Rosenstein, *The Feast and the Fast* (1984).

**161 (HOLOCAUST).** Julian Gamoneda. *El Fascismo. Caricaturas.* Ano 1939. INSCRIBED AND SIGNED BY THE AUTHOR. Text in Spanish. Illustrated with **STUNNING SATIRICAL CARTOONS**. pp. 114. Trace foxing on final few pages. Original color pictorial wrappers. Folio.

(Mexico?), 1939. **\$300 - \$500**

♣ Satirical political cartoons by the Spanish exile, Julian Gamoneda (Yo) focusing on the rise of Fascist governments in Europe and Asia. Includes a chapter on the persecution of the Jews.



**162 (HOLOCAUST).** *Victimas del Terror Nazi. La Recompensa de los Salvadores.* ["Some Victims of Nazi Terror. The Reward of the Salvors."] Text entirely in Spanish. pp. (28). Photographic illustrations throughout. Original pictorial wrappers. Sm. folio.

London, Odhams Press, circa, 1940. **\$500 - \$700**

♣ Details the life of the 4,000 German and Austrian Jewish men who were given temporary sanctuary in England in late 1939. They were housed in the Kitchener refugee camp, located in Richborough, between the towns of Ramsgate and Sandwich, along the coast of East Kent.

It is not clear why this publication was produced in the Spanish language.

For more on the Kitchener camp see: <http://www.kitchenercamp.co.uk/>.

and <https://jewishmuseum.org.uk/exhibitions/leave-to-land-the-kitchener-camp-rescue-1939/>.

A detailed bibliography relating to Kitchener can be found here:

<http://www.kitchenercamp.co.uk/references/books/>.

**163 (HOLOCAUST).** Dr. Julius L. "Israel" Seligsohn. *Die Einwanderung nach U.S.A.* ["Immigration to America"] Brownd. Original pictorial wrappers. 8vo

Berlin, Verlag Jüdischer Kulturbund in Deutschland, 1940. **\$800 - \$1200**

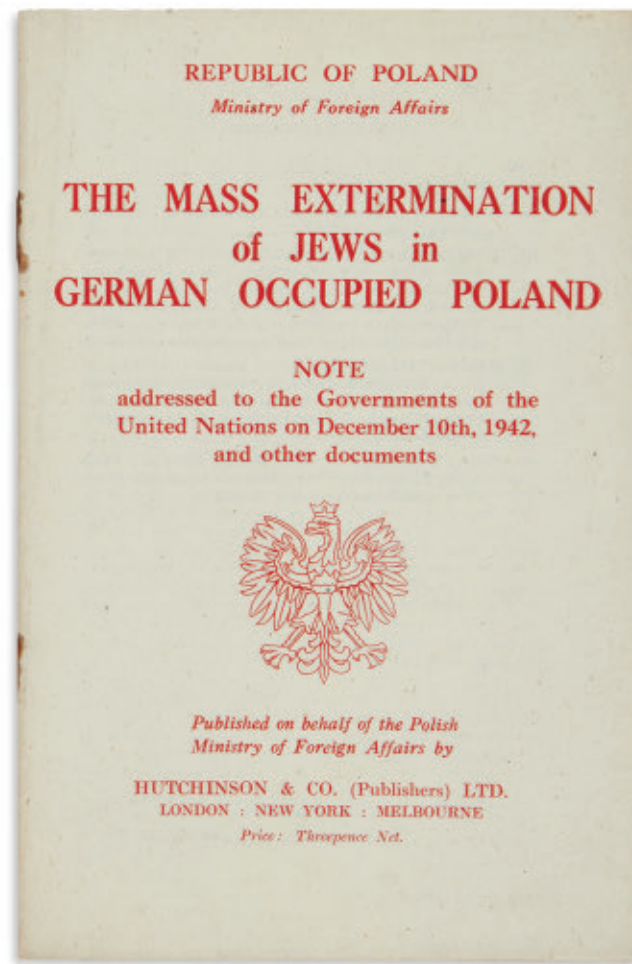
♣ **THE LAST LEGAL JEWISH PUBLICATION IN NAZI GERMANY.**

Designed to familiarize potential Jewish émigrés with the procedures of applying for a visa to the United States. Cited on pp. 92-101 are sample letters written to American consulates wherein the Jewish males carry the middle name of "Israel" and Jewish females bear the middle name "Sara." This was in compliance with Nazi law.

In all likelihood, this booklet, issued after the onset of World War II, is the final official publication of the Jewish community of Germany. Within a short time, the author himself would perish in the Oranienburg concentration camp.







**164 (HOLOCAUST).** The Mass Extermination of Jews in German Occupied Poland. Note Addressed to the Governments of the United Nations on December 10th, 1942, and other documents. Title in red. Eagle, symbol of Poland. **MINT CONDITION.** pp.16. Original printed wrappers. 4to.

London, Hutchinson, for the Polish Ministry of Foreign Affairs, (December, 1942). **\$2000 - \$2500**

**THE FIRST OFFICIAL DOCUMENTATION OF THE NAZI'S SYSTEMATIC EXTERMINATION OF THE JEWS.**

During World War II, the Poles maintained a Government in-Exile in London. This Government Paper, an appeal to the worlds' conscience issued by the Ministry of Foreign Affairs of the Republic of Poland, details the systematic extermination of the Jewish population of Poland, with particular emphasis on the mass deportations from the Warsaw Ghetto to the extermination camp at Treblinka.

The facts presented here were gathered, at great personal risk, by Jan Karski (Kozielewski), a Polish Government emissary in occupied Poland "who was smuggled into the Warsaw ghetto and into a concentration camp in the Lublin area. The horrors he witnessed marked him deeply and propelled him to become not only the messenger of the Polish underground, but to concentrate on giving voice to the suffering of the dying Jews. In November 1942, Karski reached London, delivered the report to the Polish government-in-exile, and set out to meet Winston Churchill, other politicians, journalists, and public figures. Upon completing his mission, Karski went on to the United States, where he met with President Roosevelt and other dignitaries, and tried in vain to stir up public opinion against the massacre of the Jews." (Yad Vashem).

Cited by Lucy Dawidowicz in her work, The Holocaust and the Historians (Harvard, 1983, p. 167) Karski's report could not be more explicit in its description of the horrors nor in its plea for help: The new methods of mass slaughter applied during the last few months confirm the fact that the German authorities aim with systematic deliberation at the total extermination of the Jewish population of Poland and of the many thousands of Jews whom the German authorities have deported to Poland from Western and Central European countries and from the German Reich itself. The Polish Government consider it their duty to bring to the knowledge of the Governments of all civilized countries the following fully authenticated information received from Poland during recent weeks, which indicates all too plainly the new methods of extermination adopted by the German authorities.

**FOR MORE ABOUT KARSKI AND THE SINGULAR IMPORTANCE OF THIS PUBLICATION SEE:**

[https://righteous.yadvashem.org/?searchType=righteous\\_only&language=en&itemId=4043972&ind=NaN](https://righteous.yadvashem.org/?searchType=righteous_only&language=en&itemId=4043972&ind=NaN).  
and: [https://en.wikipedia.org/wiki/Jan\\_Karski](https://en.wikipedia.org/wiki/Jan_Karski).

- 165 (HOLOCAUST).** Tzava'ah fun 93 Kedoshoth [last will and testament of 93 Beis-Ya'akov girls who killed themselves rather than be forced into Nazi prostitution]. Yiddish text. Single page, on stationery of Mercaz Agudath Israel of Romania. *Some folds. 12.5 x 9 inches.*

Arad, Rumania, circa, 1943. **\$600 - \$900**

♣ The remarkable letter reporting that 93 Beth-Ya'akov students and teachers killed themselves, rather than be forced into a Nazi brothel. Issued by the Agudath Israel of Arad, Romania and noting that the letter was sent from Bergen Belsen to Rabbi Dr. Yitzchak Lewin. The Agudath Israel of Arad adds: "Jewish Sisters! How can you fulfill their wish? By joining the ranks of Bnos Agudas Israel. Yearn to live the life for which they died."

News of this letter reached the United States and Eretz Israel and was broadly reported, including in the New York Times (January 8, 1943). The dramatic incident became the inspiration for many prayers and poems.

In regard to the veracity of the event, see J.T. Baumol-Schwartz and J.J. Schacter, *The 93 Beth Jacob Girls of Cracow: History or Typology?* In: *Reverence, Righteousness, and Rahamanut, Essays in Memory of Rabbi Dr. Leo Jung* (1992) pp. 93-130.

**ACCOMPANIED BY:** "93." A memorial booklet issued "in memory of girls who symbolized bravery, purity and modesty." pp. 32. Hebrew text. Published by the Committee to Protect the Honor of the Daughters of Israel. Tel Aviv, 1943.

The booklet contains speeches, prayers and songs contributed by the entire gamut of Israeli society from Prof. Joseph Klausner, Dr. A. Kaminka, Prof. Fischel Schneerson, the poet Abraham Broides, to the Chief Rabbis of Tel Aviv Amiel and Toledano, as well as by Rabbi Moshe Blau.

Streets in Tel Aviv and Petach Tikva were named The 93 based upon this pamphlet.

- 166 (HOLOCAUST).** Vassili Grossman. *El Pueblo Es Inmortal*. **FIRST SPANISH EDITION.** p. 154, (6). *Browned. Original pictorial wrappers, spine worn. 8vo.* [Unlisted by WorldCat.]

Havana, Editorial Paginas, 1943. **\$200 - \$300**

♣ The first Spanish edition of Grossman's "The People are Immortal" (Народ бессмертен), issued in the same year as the first English edition. Originally appearing in parts in Soviet newspapers, Grossman (known as the "Jewish Tolstoy") was the first journalist to write about the atrocities committed by the Nazis against Jews.

- 167 (HOLOCAUST).** *Jews Have Always Fought for Freedom*. Edited by Joseph Brainin. With numerous photographic illustrations as well as artwork by William Gropper and **ARTHUR SZYK**. pp. 24. *Original pictorial wrappers designed by Szyk, light wear. Sm. folio.*

New York, 1943. **\$500 - \$700**

♣ **ACCOMPANIED BY:** Western Union Telegram inviting Leon J Obermeyer to meet the Soviet Delegation. 19th July, 1943.

This brochure was published by the National Reception Committee to the Delegation from the U.S.S.R, chaired by Albert Einstein. It was issued to welcome Solomon Michoels and Itzik Feffer who visited the United States, Canada and Mexico on behalf of the Soviet Jewish anti-Fascist Committee.

Both these celebrated men of Jewish culture were later brutally killed in the anti-Jewish purges of Joseph Stalin's last years of rule.

See J. Rubenstein & V.P. Naumov, *Stalin's Secret Pogrom: The Postwar Inquisition of the Jewish Anti-Fascist Committee* (2001).

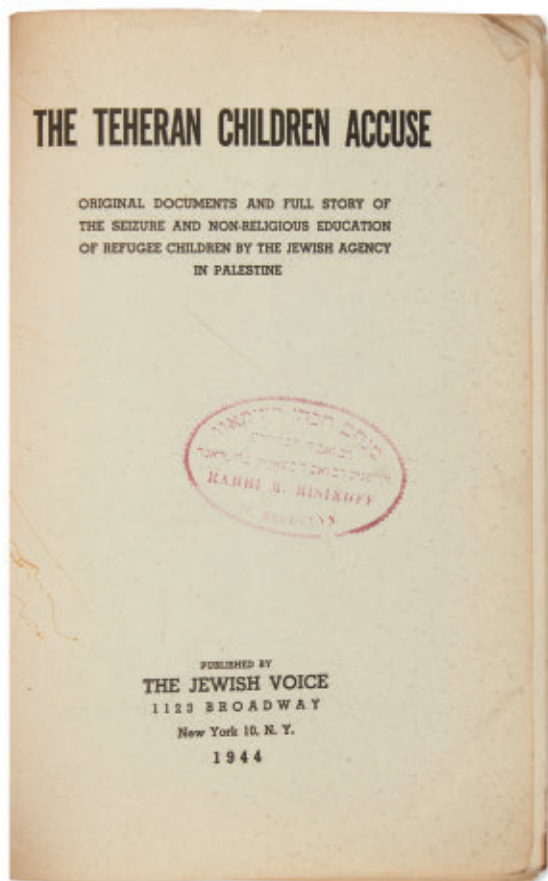


Lot 166

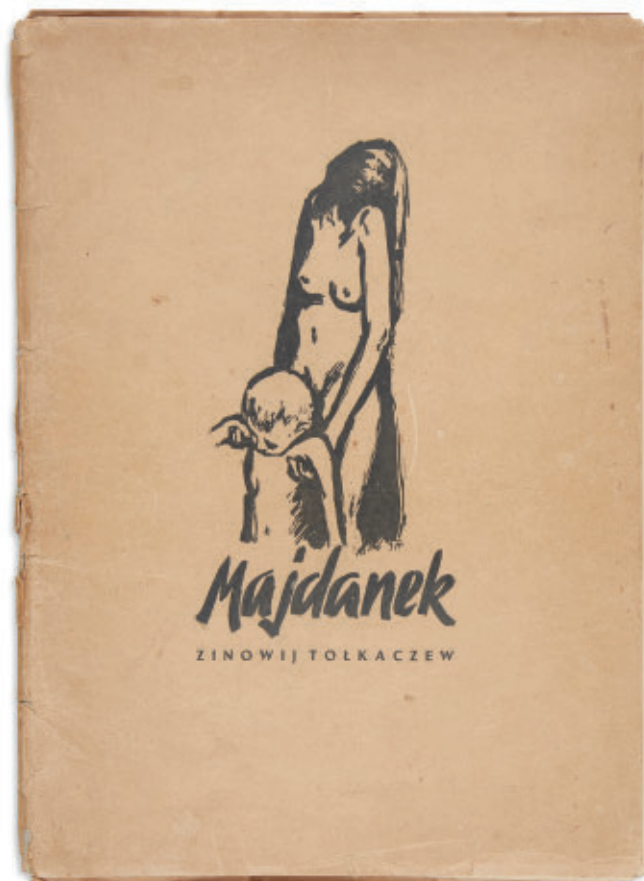


Lot 167





Lot 168



Lot 169

- 168 (HOLOCAUST).** The Teheran Children Accuse: Original Documents and Full Story of the Seizure and Non-Religious Education of Refugee Children by the Jewish Agency in Palestine. Text in Hebrew, with abstracts in English and Yiddish. From the library of Rabbi **MENACHEM RISIKOFF**, with his stamp on title-page. *pp.* (2), 146, (12). *Some staining. Original printed wrappers, detached. 8vo.*

New York, The Jewish Voice, 1944. **\$300 - \$500**

⚠ In 1943, Polish Jewish children, whose parents had been exterminated in the Holocaust, arrived in Eretz Israel by way of Teheran, Iran - hence they became known as "the Teheran Children." These children, who came from religiously observant homes were sent by the Jewish Agency to secular kibbutzim that left most of them bereft of their religious beliefs.

Issued by the Agudath Israel of the United States and Canada the introductory remarks to this ideological booklet begin: "This is a document of shame." Includes letters issued by Rabbis Yoseph Isaac Schneersohn, Avraham Mordecai Alter, Issar Zalman Meltzer, Isaac Ze'ev Soloveitchik, Yechezkel Abramsky, Eliezer Silver, etc.

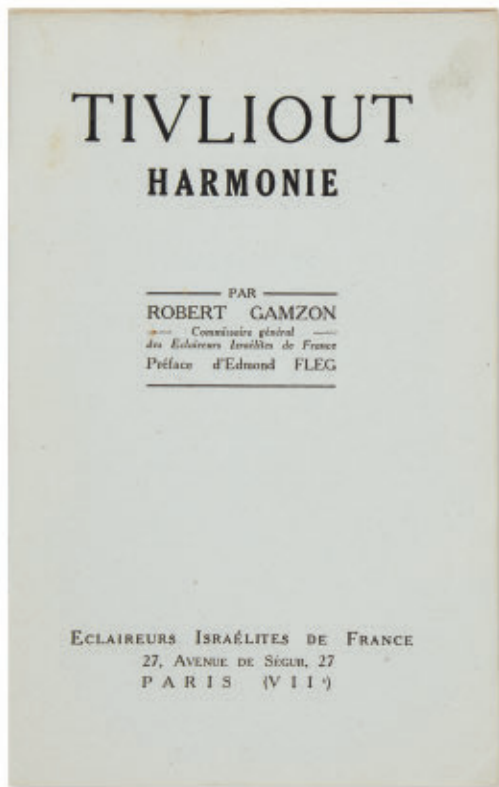
For provenance, see: [https://en.wikipedia.org/wiki/Mnachem\\_Risikoff](https://en.wikipedia.org/wiki/Mnachem_Risikoff).

- 169 (HOLOCAUST).** Zinowij Tolkaczew [Tolkatchev]. *Majdanek*. Complete set of 28 illustrated plates. Introductory text and list of plate-captions in Polish, Russian, French and English. One of 600 copies. Loose as issued in original printed portfolio. *Printed wrappers, neatly repaired along margins. Tall folio.*

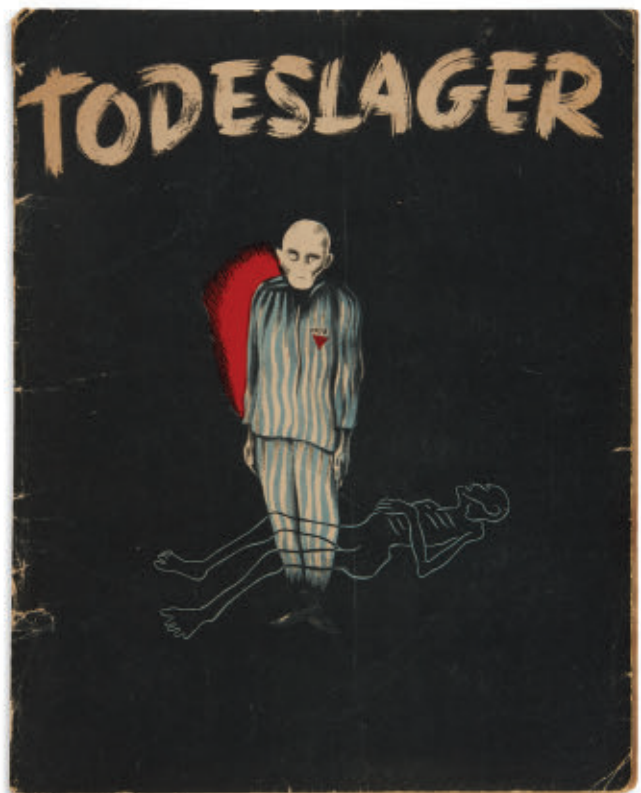
Warsaw, Spółdzielnia Wydawnicza Czytelnik, 1945. **\$800 - \$1200**

⚠ Zinovievm Tolkatchev was a Russian artist who enlisted in the Red Army. In 1944, he was stationed on the Ukrainian front, near Majdanek. Horrified by what he witnessed, Tolkatchev spent a month painting scenes from within the newly liberated death camp. The Polish-Soviet Nazi Crimes Investigation Commission encouraged Tolkatchev's work and in November 1944, his exhibition of *Majdanek* paintings became one of the earliest artistic depictions to publicly document the Nazi death camps. When this portfolio was published soon after in February 1945, the Polish Government sent copies to Allied heads of state, along with government and military officers. Looking back on his work, Tolkatchev wrote: "I did what I had to do; I could not refrain from doing it. My heart commanded, my conscience demanded." Today his original paintings are housed in the collection of the Yad Vashem Museum, Jerusalem.

See Yad Vashem Catalogue, Private Tolkatchev at the Gates of Hell – Majdanek and Auschwitz Liberated: Testimony of an Artist (2005). <https://www.yadvashem.org/yv/en/exhibitions/tolkatchev/index.asp>.



Lot 170



Lot 171

- 170 (HOLOCAUST).** Robert Gamzon. *Tivliout Harmonie*. **FIRST EDITION**. Preface by Edmond Fleg. Text in French. *pp.* 100, (4). *Original printed wrappers. 8vo.*

Paris, Busson for L'Eclaireurs Israélites de France (EIF), 1945. **\$300 - \$500**

✦ French-Jewish Partisan leader Robert Gamzon (1905–61), co-founded in 1923 the Eclaireurs Israélites de France (eif), which was to become the most popular Jewish youth movement throughout France and French North Africa.

From 1939 Gamzon served as a communications officer in the French army. After Germany vanquished France in June 1940, Gamzon moved his movement's institutions to southern France, which was not yet occupied by the Germans, and to French-governed Algeria, both places where many Jews had fled to. He set up children's homes, workshops, welfare centers, and training farms; and organized Jewish cultural courses for youth leaders. In January 1942 Gamzon joined the executive board of the Union of French Jews (UGIF), which was a consolidation of all the Jewish organizations in France. In the summer of 1942 Gamzon created *La Sixième*, a clandestine rescue network whose purpose was to help Jews escape the Nazis, manufacture false identity papers and spirit Jewish children and teenagers to safety in Spain or Switzerland. In December 1943 he set up a Jewish underground movement in the Tarn area with youth from his rural work camps along with veteran members of EIF. In June 1944 his group, now a full-fledged military unit, was incorporated into the Free French Army as the Marc Haguénau Company. As area commandant, Gamzon received and assisted Allied specialists in sabotage who parachuted into his zone and set up ambushes against German convoys.

After the war Gamzon established a school in Paris for community workers and in 1949, he immigrated to Israel at the head of a group of 50 EIF veterans. An electro-acoustical engineer by profession, Gamzon was appointed laboratory head at the Weizmann Institute. He met his death by accidental drowning.

For two related articles about Robert Gamzon, see: <https://bulletin.hds.harvard.edu/truth-for-children/>.  
[http://le-scout.fr/blog/?page\\_id=826](http://le-scout.fr/blog/?page_id=826).

- 171 (HOLOCAUST).** Irène Gaucher. *Todeslager* [Death Camp]. Preface by Vercors (Jean Marcel Bruller). First German edition. Photographic illustrations throughout. *pp.* 56. *Original color pictorial wrappers. Lg. 4to.*

Sackingen, Herman Stratz, 1947. **\$500 - \$700**

✦ Rare German edition of this pictorial history of the most infamous Nazi death camps.

Important for the German publishers' preface, demanding that "we fellow Germans must see what we would prefer to forget. We must know how the world sees us..."

Includes the noted photographic illustration of Nobel Laureate Elie Wiesel in Buchenwald (p. 7). Also contains a double-page map of the camps across Europe.

Originally issued in French in 1946 under the title "*Camps de Mort*."



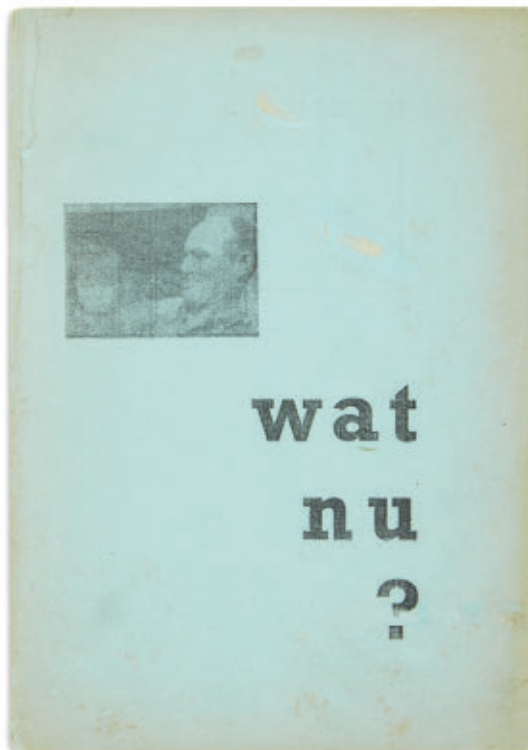
172 **(HOLOCAUST)**. Yetziat Europa, 1947. Edited by "Yohoyakim." **FIRST EDITION**. Hebrew text throughout. Many photographic illustrations. pp. 98, (1). Touch stained. Original pictorial wrappers. 8vo.

Munich, Bafreiung-Dror, 1948. **\$700 - \$900**

• An account of the deportation of those "illegal" immigrants who traveled to Eretz Israel on the ship "The Exodus." Narrated by the children and counselors of the Dror movement.

Published by the office of the Bafreiung newspaper, voice of the Poalei Zion party of the She'erit HaPleitah in Germany.

See [https://en.wikipedia.org/wiki/SS\\_Exodus](https://en.wikipedia.org/wiki/SS_Exodus).



173 **(HOLOCAUST)**. Wat Nu? ["What Now?"]. Text in Dutch. Photographic plates. pp. 32. Previous owner's inscription on first page. Original pictorial wrappers, lightly stained. 8vo.

(Paramaribo, Surinam), Het Nieuws, (1949) **\$600 - \$900**

• Issued by the Freeland League, advocating the establishment of a Jewish settlement in the South American country of Suriname by Holocaust refugees.

174 **(HOLOCAUST)**. Simon Rubinstein. Sobrevivir. **FIRST EDITION**. Text in Spanish. **INSCRIBED AND SIGNED BY THE AUTHOR** on title-page. Cover designed by the author. pp. (8), 420, (4). Original color pictorial wrappers, stain along lower portion of spine. 4to.

Mexico, 1970. **\$150 - \$200**

• A self-published, fictionalized memoir of the author's life prior to his migration to Mexico: His pre-war life in Europe, his deportation and shocking experiences in Auschwitz, followed by his journey to and fight for the nascent State of Israel.





**175 (HOLOCAUST).** 'GLOVES THAT CAPTURED EICHMANN 11.6.60.' Bronze sculpture by **ZVI PETER MALCHIN** (Malkin). One of 18. Signed by artist lower left, with date and limitation. *Weight: 16 pounds. 20x30 cm.*

1988. **\$20,000 - \$30,000**

✎ The artist of this work, Zvi Peter Malkin (1927-20015), was a veteran Israeli Mossad agent who in 1960 captured Adolf Eichmann, chief architect of the Holocaust, from a street outside Buenos Aires. Malkin approached Eichmann, then living under an assumed name, with the greeting *un momentito, se√±or* or before wrestling him into a waiting car. The team of Mossad agents later smuggled him to Israel, where he was placed on trial, convicted of crimes against humanity and hanged in 1962. In his book *Eichmann in My Hands* (1990) Malkin wrote about the capture, stating, he so repulsed, he wore gloves, to avoid directly touching Eichmann with his bare hands.





Born in Zolkiewka, Poland, Malkin was reared in British Mandate Palestine and by age 12 was recruited to fight with the Haganah, the Jewish underground forces. He became an explosives specialist and eventually became chief of operations for the Mossad. Given his proclivities for the arts, during his clandestine work he often posed as an itinerant artist.

Malkin's actual brown suede gloves are housed at Yad Vashem Holocaust Memorial Museum, Jerusalem.

See [www.nytimes.com/2005/03/03/obituaries/peter-zvi-malkin-israeli-agent-who-captured-adolf-eichmann-dies.html](https://www.nytimes.com/2005/03/03/obituaries/peter-zvi-malkin-israeli-agent-who-captured-adolf-eichmann-dies.html).

<https://artandseek.org/2018/09/18/the-artist-was-a-spy-operation-finale/>.

<https://www.cnn.com/2012/02/15/middleeast/gallery/israel-mossad-eichmann/index.html>.

**PROVENANCE:** From the family of the artist, Zvi Peter Malkin.

**EXHIBITED:** The Museum of the Jewish People, "Operation Finale: The Story of the Capture of Eichmann." Tel Aviv, 2012.





- 176 **(ISRAEL, LAND OF)**. Chevrath Chessed Ve'Emeth. Text in Hebrew and Yiddish. With stamp in Hebrew and German: "Comite Chessed Ve-Emeth Me-Agudath Baalei Melacha...Handwerker Verein." With approbations from the Rabbis of Tzfat, along with Consular officials from Austria, France, England, the United States, etc. *pp.* 36. *Stained. Modern marbled boards. 8vo.* [Unrecorded by S. Halevi.]

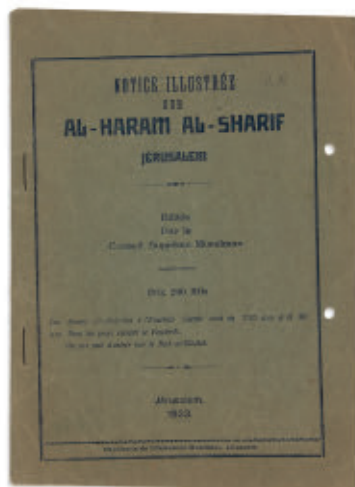
(Jerusalem, 1888). **\$500 - \$700**

⚡ "Regulations of the Society of Craftsmen." Based in Safed, established in order to "improve working conditions in the factories of Eretz Israel." Includes a list of 114 members, including those located in Tiberias, Jerusalem and Rosh Pinah whose jobs are listed as blacksmiths, builders, shoemakers, tailors, etc.

- 177 **(ISRAEL, LAND OF)**. Gr. Brodovsky. Palestina: Geograficheskii Ocherki ci Kartoi Palestini ["Palestine: Geographical Outline with Map of Palestine."] Text in Russian. Fold-out map of Palestine, with legend in Russian. Highly ornate covers. *pp.* 40. *Trimmed. Original pictorial boards. 8vo.*

Odessa, Palestina, 1906. **\$400 - \$600**

⚡ Brodovsky, a close associate of Ze'ev Jabotinsky, was a member of the Zionist leadership in Southern Russia.



- 178 **(ISRAEL, LAND OF)**. Notice Illustrée sur al-Haram Al-Haram Al-Sharif, Jerusalem. Text entirely in French. Seven photographic plates depicting the Temple Mount. Upper corner of rear cover with portions of Supreme Muslim Council stamp here torn off, as all copies, (for purposes of the Council's internal accounting). *pp.* (24). *Two neat hole-punches. Original printed wrappers. Sm. 4to.*

Jerusalem, Moslem Orphanage Press for the Supreme Moslem Council, 1933.

**\$500 - \$700**

⚡ This guide to the structures that comprise the al-Haram al-Sharif, the Temple Mount, is of course written from a religious Moslem perspective. Nonetheless, it declares (p.2) that the site is where the Temple of Solomon stood and where David offered sacrifices to God (Samuel II, 24:25).

Hence the Supreme Muslim Council (headed by Haj Amin al-Husseini) here officially records the historic Jewish connection to the Temple Mount.

- 179 **(ISRAEL, STATE OF)**. The First Year. Dramatic full-page photographs. *pp.* (2), 30. *Ex-library. Original pictorial wrappers. 8vo.*

New York, 1949. **\$400 - \$600**

⚡ "On May 4, 1949, the first anniversary of the State of Israel was celebrated by the Jews of America in every community from coast to coast... In New York City a mass demonstration was attended by 150,000 persons."

This pamphlet, issued by the American Zionist Council, contains the pathos-filled oratory of Abba Hillel Silver, Senator Paul Hyde Douglas, Senator Henry Cabot Lodge and Major Aubrey (Abba) Eban, all who spoke on the extraordinary day.







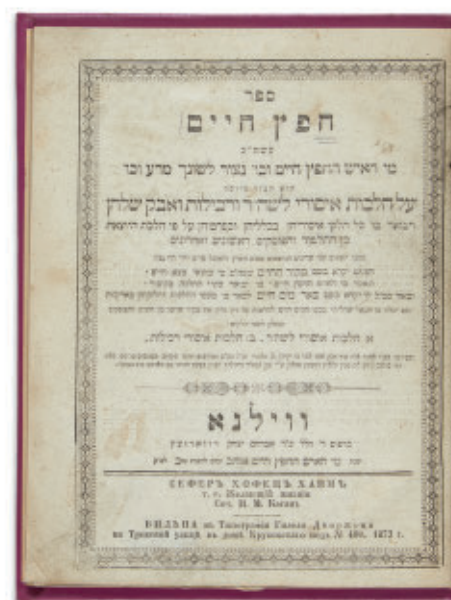
**180 (KABBALAH).** Raziel HaMalach [celebrated cornucopia of mystical texts and magical recipes]. **FIRST EDITION.** Title within elaborate woodcut architectural border. **COMPLEX KABBALISTIC CHARTS AND DIAGRAMS THROUGHOUT.** ff. 18, (1), 19-45. Trimmed, stained in places, wear to title-page with marginal repairs and tape on verso. Modern boards. 4to. [Vinograd, Amsterdam 731; Fuks, Amsterdam 573]

Amsterdam, Moses ben Abraham Mendes Coitinho, 1701. **\$3000 - \$5000**

• The first section of this work, known as the Sepher HaMalbush, relates that soon after Adam was exiled from the Garden of Eden, he prayed to God with remorse over his fall from grace. Whereupon the Angel Raziel appeared in order to console Adam by imparting to him the wisdom of the Book of Raziel from which Adam's descendants would be equipped to foretell their future. An intricate formula with complex instructions follows, indicating preliminary actions to be performed prior to studying the text.

Included here are detailed spiritual laws of Nature, knowledge of the energy contained within the 22 letters of the Hebrew alphabet, the power of Man's soul within the confines of physicality; in other words, how to harmonize physical and spiritual existence in this material world.

In traditional circles it is broadly believed that possession of this book prevents one's home from fire and also acts a protection for related negative matters.



181 (**KAGAN, YISRAEL MEIR OF RADIN**). Chofetz Chaim. **FIRST EDITION**. pp. 162. Lightly worn, lower margin of page 10 creased. Lacking list of subscribers at end. Modern boards. 4to. [Friedberg, Cheth 1085; Weiner 4331.]

Vilna, H. Dvorzetz, 1873. **\$800 - \$1200**

⚡ **FIRST EDITION OF THIS PIONEERING HALACHIC WORK** on the laws of lashon-hara and rechiluth (derogatory speech and malicious gossip).

Published anonymously, the author, R. Yisroel Meir Kagan (1838-1933) was later to be acclaimed as the preeminent Halachic decisor and Tzadik of his generation. Today, he is universally referred to as the Chofetz Chaim, after the title of this groundbreaking work.

182 **LIPSCHUETZ, ISRAEL BEN ELIEZER**. Or Yisrael [responsa]. **FIRST EDITION**. With printed corrections pasted in. On title, signature of former owner Simon Halewa in Sephardic cursive script. The Israel Mehlman copy. ff. 31, 33-66, 69-120. Foxed, lower corner of opening and closing leaf torn affecting a few words. Modern boards. Sm. 4to. [Vinograd, Cleves 1; M Carmilly-Weinberger, Censorship and Freedom of Expression in Jewish History (1977) pp. 168-70.]

Cleves, The Widow Sizmann, 1770. **\$500 - \$700**



⚡ This significant work centers upon the Cleves Get controversy (1766-67), one of the causes célèbres of the eighteenth century, which involved most of the great rabbinic authorities of the day: Jacob Emden, Ezekiel Landau (Noda B'Yehudah), Aryeh Leib of Metz (Sha'agath Aryeh), Saul Loewenstamm of Amsterdam, Joseph Steinhart of Fuerth, Shlomo Chelma (Merkeveth HaMishneh), Saul Halevi of Hague, et al. Perhaps the most important touchstone of the controversy is the halachic definition of the shoteh (the insane). It was the contention of the Frankfurt Beth Din that the husband was mentally unstable, thus invalidating the get or bill of divorce that he granted his wife.

In the present copy of Or Yisrael, page 33 follows page 31, yet with the correct catchword and evidently with no lack of text. Nevertheless, passages were clearly censored due to the severity of language against the Rabbinate of Frankfurt a/Main. The author himself slights them as "insolent idiots" and other choice epithets based upon many clever plays on words (see ff. 16-17).

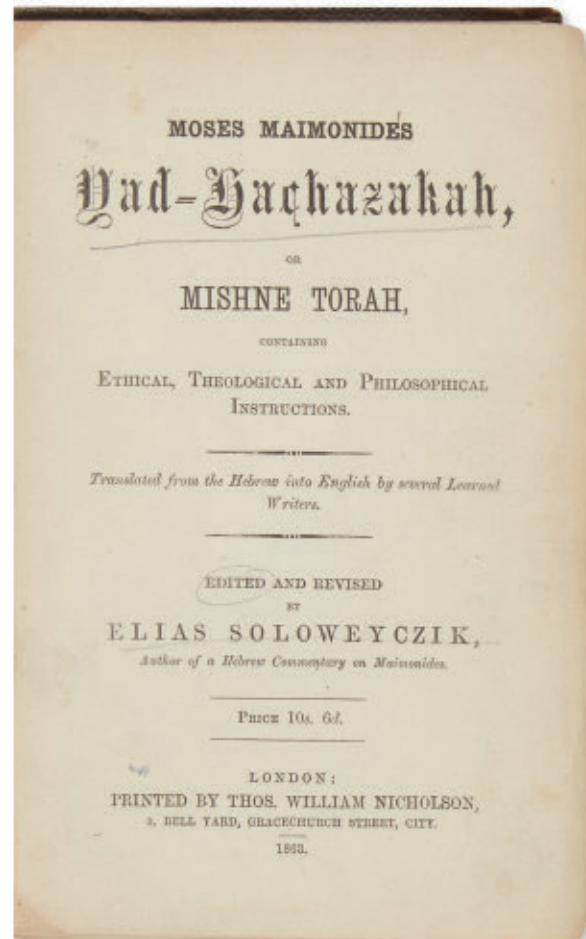
The author relates that a broadside signed by ten prominent Polish Rabbis validating the Cleves Divorce was subsequently publicly burnt by the Beth Din of Frankfurt. He states that a "Pashkevill" was thereafter published, belittling these Polish Rabbis, especially R. Shlomo of Chelma, who was reduced to a frequenter of concerts and a chess-player. R. Nathan Maas, of the

Frankfurt Beth Din, is singled out for especially harsh invective and called Nathan Ha'Azati - a reference to the infamous Sabbatian prophet Nathan of Gaza (see f. 9v). On the following line, several words have been overlaid with a printed strip containing a "corrected" reading. See EJ, Vol. V, cols. 613-615.





Lot 183



Lot 184

- 183 (LOEWENSTAMM, SAUL). Yitzchak Iyzak Friedman. Zichron Teru'ah [eulogy for The Binyan Ariel (1717-90)]. **FIRST EDITION**. Printer's device on title. ff. 11. Stamp on title. Loose in recent boards. Sm. 4to. [Vinograd, Amsterdam 2188]

Amsterdam, Joseph ben Jacob Proops, 1791. **\$300 - \$500**

⚠ In addition to its biographical significance, this work is rich in social history of the Amsterdam Community.

R. Saul Loewenstamm was the elder brother of R. Tzvi Hirsch Berlin and uncle of Chief Rabbi Solomon Hirschel of England.

- 184 (MAIMONIDES, MOSES). Yad Hachazakah, or Mishne Torah. Containing Ethical, Theological and Philosophical Instructions. Edited and Revised by ELIAS SOLOWEYCZIK (aka Eliyahu Tzvi). **FIRST EDITION**. Two part in one volume. Six-page list of subscribers (Paris, London, Manchester, Birmingham, Liverpool, Hull, Wolverhampton. With approbations containing endorsements of Rabbis Ettlinerger, Ullman, Isidor, Sachs, Hirsch and Adler. xv, 222, (4), 47. Ex-library, opening leaf loose. Original blind-tooled boards, rebaked. 8vo.

London, 1863. **\$300 - \$500**

⚠ The editor was the grandson of R. Chaim of Volozhin.

**185 MENASSEH BEN ISRAEL.** The Hope of Israel. With: Moses Wall. Some Discourses upon the Point of the Conversion of the Jewes. Second edition. *pp. (10), 62. Trimmed, touch foxed. Modern boards. 4to.*

London, R.I. for Livewell Chapman, 1652. **\$15,000 - \$20,000**

⚔ The great Dutch Rabbi's celebrated treatise on the Lost Ten Tribes and the related revelations of Antonio Montesinos.

This second edition is different from the first edition **AND IS DISTINCTLY MORE RARE.**

**A HIGHLY IMPORTANT WORK THAT PERSUADED OLIVER CROMWELL TO ENACT THE RE-ADMISSION OF THE JEWS TO ENGLAND IN 1656.**



# THE HOPE OF ISRAEL

Written  
By *MENASSEH BEN ISRAEL*,  
An Hebrew Divine, and  
Philosopher.

Newly extant, and Printed at *Am-*  
*sterdam*, and Dedicated by the Author, to  
the High Court, the Parliament of *England*,  
and to the Councell of State,

---

The second Edition corrected and amended.

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Whereunto are added,  
*In this second Edition, some Discourses*  
*upon the point of the Conversion of the*  
JEWES.

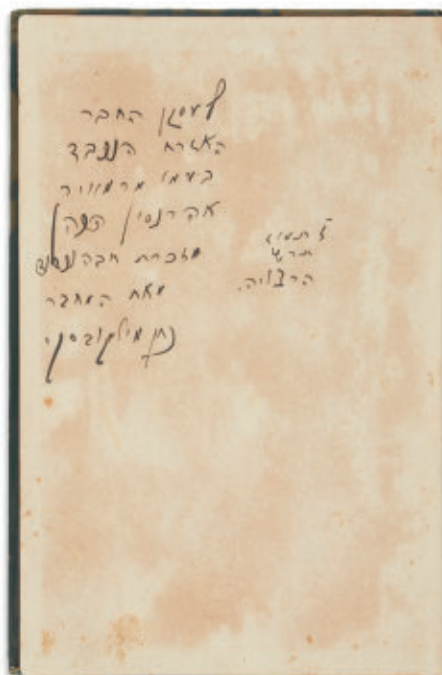
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By *MOSES WALL*.

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LONDON

Printed by *R. I.* for *Livewell Chapman* at the  
Crowne in Popes-Head Alley, 1652.



186 (**NETANYAHU, PRIME MINISTER BENJAMIN**). **NATHAN MILEIKOWSKY**. Folk un Land ["Nation & State" - lectures on Zionism]. **FIRST EDITION**. Text in Yiddish. **THIS COPY INSCRIBED AND SIGNED BY THE AUTHOR**. pp. 125. Some foxing. Original boards, light wear. 8vo.

New York, 1928. **\$400 - \$600**

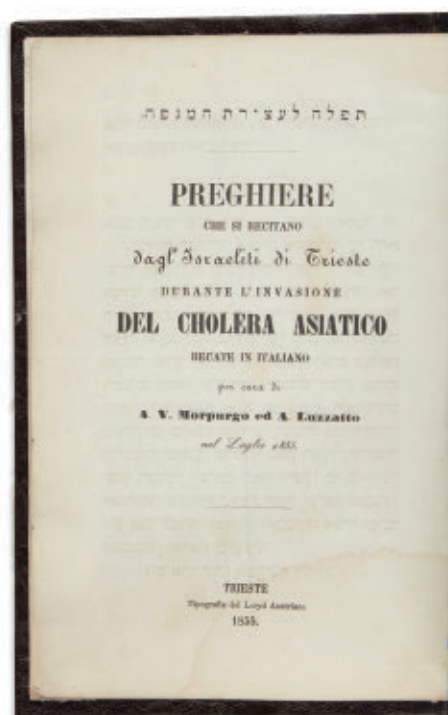
♣ Educated at the Yeshiva of Volozhin, the author (1879-1935) was the grandfather of the present Prime Minister of the State of Israel, Benjamin Netanyahu.

See EJ, Vol. XI, col. 1548 and [https://en.wikipedia.org/wiki/Nathan\\_Mileikowsky](https://en.wikipedia.org/wiki/Nathan_Mileikowsky).



187 **OTTOLENGHI, SAMUEL DAVID**. Kriah Ne'emanah [liturgy and guidance for the sick and the deceased]. **FIRST EDITION**. The Adolph Lewisohn copy (with his morocco book-label). ff. 80. *Stained and worn from use, remnants of candle-wax. Recent handsome tree-calf, spine gilt. Sm. 4to.* [Vinograd, Venice 1627.]

Venice, Bragadin, 1715. **\$200 - \$300**



188 (**PANDEMIC**). A.V (Abraham Vita Chai) Morpurgo & A. Luzzatto. Tephilah Le'Atzirath HaMageifah - Preghiere che si Recitano dagl' Israeliti di Trieste durante l'invasione del Cholera Asiatico. Text in Hebrew and Italian. Including a prayer written by Shabtai Elchanan (Sabbato Graziadio) Treves for the halt of an earlier epidemic in 1836. pp. 15. Modern boards with original green wrappers bound in. 8vo. [Vinograd, Trieste 25.]

Trieste, Lloyd Austriaco, 1855. **\$300 - \$500**

♣ "Prayer for the Halt of the Epidemic. Recited by the Jews of Trieste during the Invasion of Asian Cholera."

This relates to the Third Cholera Pandemic (1852- 60) which spread across the globe and killed some 1.5 million people.

The year 1855 was apparently a particularly bad one for Jewish cholera victims in Italy, which included important Jewish leaders in Trieste, as evidenced by this rare prayer pamphlet beseeching God to end to the pandemic.

It was during the course of this particular pandemic that both R. Akiva Eiger and R. Yisrael Salanter took radical Halachic steps to demonstrate the importance of preserving life by insisting on social distancing even if that would hinder communal prayer services. **A HALACHIC POSITION THAT HAS SIGNIFICANT INFLUENCE AMIDST THE CURRENT CORONAVIRUS PANDEMIC.**



- 189 (POLAND). Binyamin David Rabinowitz. Ruach Chaim [eulogy for Chief Rabbi Chaim Davidsohn of Warsaw]. **FIRST EDITION**. ff. 11. *Browned, stamp on title. Recent boards. 8vo.* [Vinograd, Warsaw 542.]

Warsaw, H.E. Bomberg, 1854. **\$400 - \$600**

✎ Born in 1760 and orphaned at an early age, R. Chaim Davidsohn became known as an illui and studied Torah under R. Ya'akov Lorberbaum of Lissa. In later years he also studied with R. Shlomo Eiger, the son-in-law of his wife's brother, R. Israel Hirschensohn.

R. Davidsohn became deeply involved in community affairs, and eventually was viewed as the senior shtadlan of the Warsaw community, with his signature appearing on proclamations of the Jewish community council (shiva tovei ha'ir). He served as supervisor (mashgiach) of the Vaad and the Chief Rabbi of Warsaw, Rabbi Shlomo Zalman Lipszyc would regularly consult with him on public affairs.

When Chief Rabbi Lipszyc died in 1839, the majority of the community council wanted Rabbi Davidsohn as the replacement - despite his advanced age of 80 and despite not serving previously in a rabbinical position. He initially refused, yet eventually accepted the appointment. During his tenure, halachic questions from throughout Poland were addressed to him, but, out of modesty, before his passing, R. Davidsohn burned his rabbinical responsa and novellae to prevent them from being published. He died on the 14th day of Adar at the age of 94 and was buried in the Jewish cemetery in Warsaw, near the grave of his predecessor, Rabbi Lipszyc. He was succeeded as Chief Rabbi of Warsaw by R. Dov-Ber Meisels.



- 190 (SEPHARDICA). Selomoh Levy Maduro (Ed.) Sepher Berith Yitzchak [prayers pertaining to Brith Milah in accordance with the Sephardic rite]. Title within typographic border, with woodcut illustration of the circumcision ceremony by A. Santcroos. Tailpiece consisting of ritual laver, an allusion to the Levitic descent of the editor. Two-page Portuguese dedication to the Sephardic Mohelim. With Haskamah of R. Selomoh Salem, Rabbi of the Sephardic community of Amsterdam, previously Rabbi of Belgrade (Serbia). **MANUSCRIPT APPENDED**: pp. 16. Written in Hebrew in a Sephardic square and cursive hand by Salomon Serruya of Lisbon, 1839 (see below). *Printed leaves*: ff. (2), 17, (1). *Trimmed, lightly stained. Later boards. 12mo.* [Vinograd, Amsterdam 1946.]

Amsterdam, I. Mondovi for G.J. Jansson, 1768.

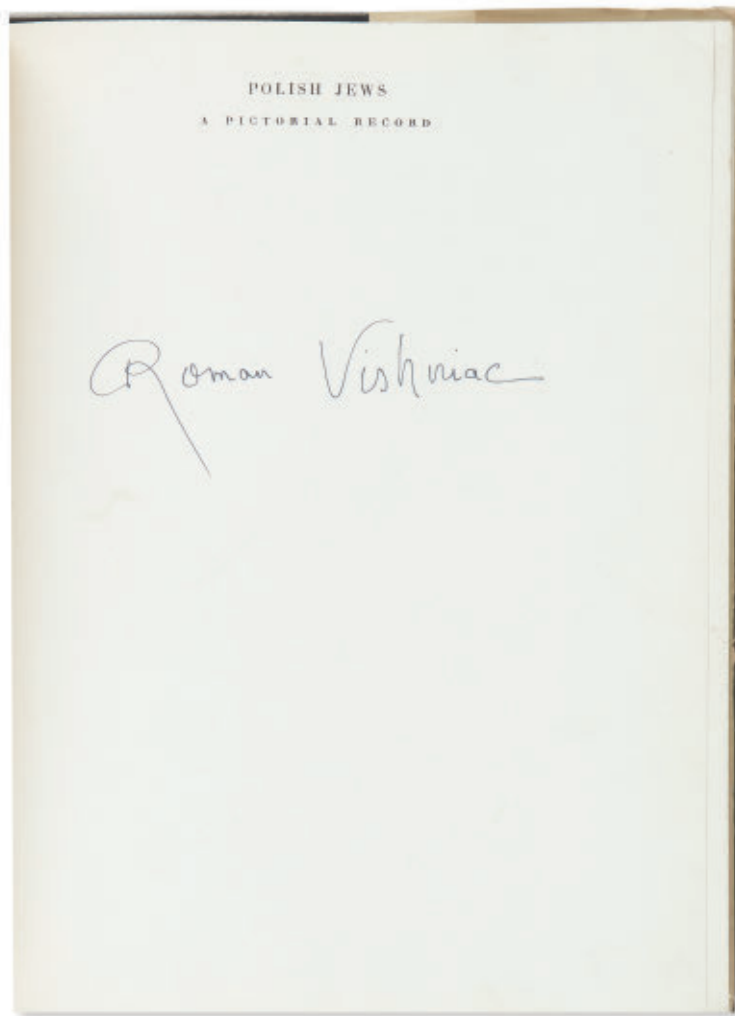
**\$3000 - \$5000**

✎ Contains an extraordinary ceremony for the circumcision of slaves. Also for the circumcision of mamzerim (bastards), Marranos and converts. Includes procedures for bringing a "Chut shel Chesed" upon a newborn baby, as in accordance with the Sephardic rite.

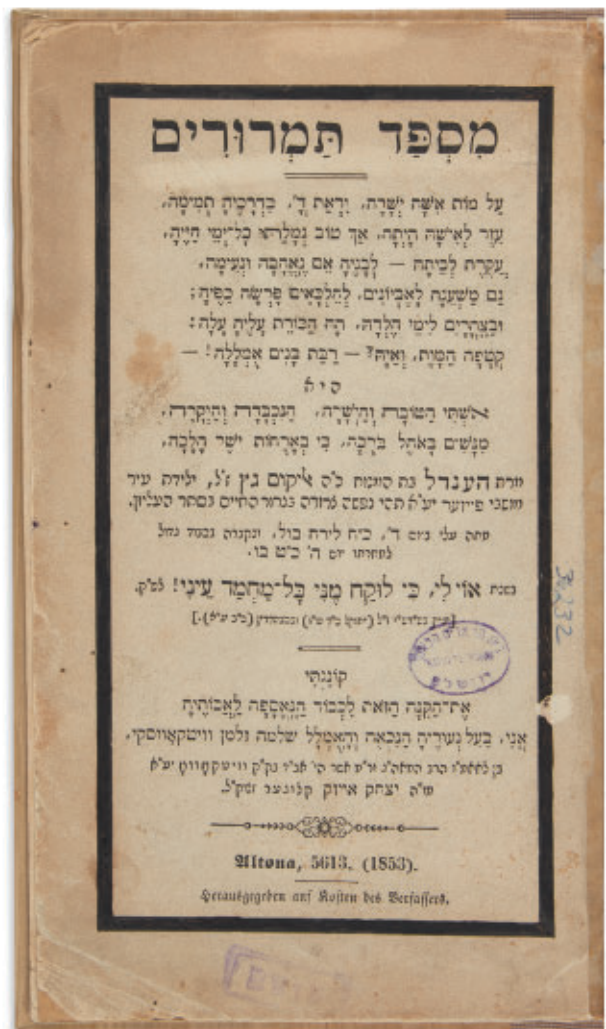
Final three pages list the qualified Mohelim located throughout the Spanish & Portuguese Old and New Worlds, including: Amsterdam, The Hague, London, Bayonne, Curaçao, Surinam, etc.

Appended is a handwritten Brith Milah manual. The first part is entitled Hanhagot HaMohel, the second part, "Ezrahi Haya Yahid Ben Le-umim," is a piyut for circumcision (see Davidson 2373).

The Serruya family were centuries-long resident on the Rock of Gibraltar at the southern tip of the Iberian Peninsula.



Lot 191



Lot 192

**191 VISHNIAC, ROMAN.** Polish Jews: A Pictorial Record. With an introductory essay by Abraham Joshua Heschel **FIRST EDITION**. Featuring 31 black-and-white photographs. **BOLDLY SIGNED BY ROMAN VISHNIAC** on half-title. pp. 17, (1 blank); ff. 31. Three leaves with some wear. Original boards with pictorial dust jacket, slightly torn at extremities. Sm. folio.

New York, Schocken, 1947. **\$1000 - \$1500**

⚡ A depiction of vibrant Jewish life in the years immediately prior to the Holocaust in such Polish centers as Cracow, Vilna and Warsaw; as well as Munkacevo (Munkatsch), Carpathian Ruthenia. The moving introductory essay by Abraham Joshua Heschel is in affect, an elegy for vanquished East European Jewry.

The 31 photos included in this volume were selected from the two thousand taken by Vishniac on the eve of the Holocaust in 1938. Roman Vishniac was born in St. Petersburg in 1898 and died in New York in 1990.

**192 (WOMEN).** Mispad Tamrurim [eulogy]. **ONLY EDITION**. pp. 26. Ex-library, few stains. Modern boards. 8vo. [Vinograd, Altona 272.]

Altona, 1853. **\$300 - \$400**

⚡ "Eulogies upon the death...of my kind and righteous wife...Madam Hendel, daughter of Rabbi Elyakim Getz."

A heartfelt volume of poems and lamentations issued by the lady's husband Rabbi Shlomo Zalman Vitkovsky, and son Rabbi Menachem.





193 **ZACUTO, MOSHE**. Tophteh Aruch [dramatic poem on the affliction of the soul in hell]. **FIRST EDITION** with Yiddish translation (printed in Wayber-taytsch type). Prepared by Moses Segal. \* **WITH** (As issued): Olmo, Jacob Daniel. Eden Aruch [sequel to "Tophteh Aruch," on the joys to come in Paradise]. Title within elegant typographic frame. ff. (2), 72. Stained, stamps. Contemporary calf-backed marbled boards, worn. 8vo. [Vinograd, Metz 42]

Metz, Gottschlick-Speyer, 1777. **\$300 - \$500**

✱ Born in Amsterdam in 1625, Kabbalist Moses Zacuto, also known as the "ReMeZ," was a student of R. Saul Levi Morteira and fellow student of Benedict Spinoza. He studied Kabbalah with Benjamin HaLevi, a student of R. Chaim Vital. He later traveled to Posen to further his Talmud learning. Although intending to make a pilgrimage to Palestine, Zacuto instead accepted a rabbinical post in Venice, and in 1673, was appointed rabbi of Mantua where he remained until his death in 1697.

When he lived in Italy, Zacuto wrote his great dramatic poem, Tofteh Aruch. It appears that this work was inspired by Dante's Divine Comedy, as the subject matter is the afflictions of the soul in hell. In the opening verses, the dead man recounts his last illness and the arrangements for his burial. Afterward follows the episode of Chibath HaKever (tribulations in the grave). The angel Duna commences the judgment and trial and with the aid of his fellow angels, drags the dead man through the seven sections of hell, showing the terrible punishments suffered by sinners. The conclusion is a description of the difference between the fate of sinners and that of the righteous, closing with the angel and the dead man praising God as the true Judge.

The poem consists of 185 rhymed stanzas of five verses each. The author employs many homonyms, assonances, and word plays. The work attained great popularity.

See <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/zacuto-moses-ben-mordecai>.

194 **NO LOT**

— GRAPHIC ARTS —



**195 (PHOTOGRAPHY).** Moshé Raviv-Vorobeichic (pseud. "Moi Ver.") "Ein Ghetto im Osten Wilna." Collection of fourteen avant-garde photographs **FROM THE ARTIST'S PERSONAL ARCHIVE.** Each photograph with Vorobeichic's studio hand-stamp on verso. *Imahes sizes range from 8 x 11.5 inches to 2 x 3.5 inches.*

circa, 1931. **\$6000 - \$9000**

✦ Lithuanian-born photographer Moshé Raviv-Vorobeichic (1904-96) trained at the Bauhaus and after studying at the *École de Photo Ciné* in Paris, returned to visit his family and photograph life in the Jewish community of Vilnius. The result was the celebrated 1931 portfolio: *Ein Ghetto im Osten Wilna* ["The Ghetto Lane in Vilna."]

These influential photographic images and photocollages of Lithuanian Jews were proclaimed by the Vilna historian Lazer Ran as "The most important pictorial source of old Vilna ghetto streets" (see L. Ran, *Jerusalem of Lithuania*, Vol. III (1974) p.33).

Later in Parr & Badger's *The Photobook: A History* (2004), they noted (p. 130) that Vorobeichic "pushed the envelope of the documentary form" with his inventive photo-montages.

Adopting Zionism in 1934 Vorobeichic migrated to Palestine where he changed his name to "Raviv." Along with Reuven Rubin he co-founded the Artists' Colony of Safed.

**PROVENANCE:** Galerie Bassenge, Berlin.



**196 TAUSSIG, FRANZ** (Bedrich Fritta, 1906-44). Castle. Watercolor and colored pencil on illustration board. Signed "Taussig" lower center. 14 x 16 inches (35.5 x 40.5cm). Framed.

1930's. **\$1000 - \$1500**

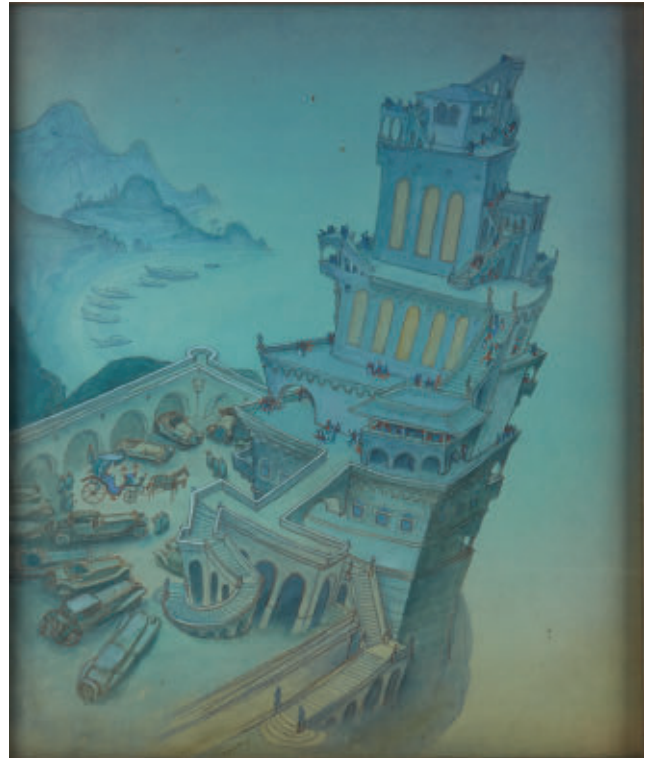
♣ Bedrich Fritta was a Czech-Jewish artist and cartoonist. Before the war, he worked as an illustrator and graphic designer in Prague under the pseudonym Fritz Taussig. In the 1930's, Fritta devoted himself to political caricature and provided input for the celebrated satirical German weekly magazine *Simplicus*.

Fritta was deported to Terezín on 4th December 1941 where he was one of the most significant artists to be incarcerated. He was forcibly appointed director of the painting section of the Technical Department in the camp, providing graphic propaganda materials for the Germans. He was eventually sent to Auschwitz, where he perished.

After the war an illustrated album made by Fritta and dedicated to his son on his third birthday was found hidden in the walls at Theresienstadt. "To Tommy for his Third Birthday in Terezin" see Jewish Museum of Berlin exhibition: [www.jmberlin.de/fritta/en/bilderbuch-fuer-tommy.php](http://www.jmberlin.de/fritta/en/bilderbuch-fuer-tommy.php).

See also Jewish Museum, Prague: <https://www.jewishmuseum.cz/predmet-mesice/158/150/Bedrich-Fritta-1906-1944-Makeshift-Barracks-An-Evening-in-the-Barracks-Terezin-1942-44/>.

Yad Vashem: <https://www.yadvashem.org/yv/en/exhibitions/art/fritta.asp>.



**197 TAUSSIG, FRANZ** (Bedrich Fritta, 1906-44). The Arrival. Gouache, watercolor and colored pencil on illustration board. Signed "Taussig, Vienna" on verso. 13.5 x 19 inches (34.5 x 48 cm). Framed.

1930's. **\$1000 - \$1500**

♣ With scenes of phantoms on horseback and similar macabre themes, this image has an element of Edward Gorey by way of Wes Anderson.



**198 PRIECHENFRIED, ALOIS HEINRICH.**

Portrait of a Jew. Oil on wooden panel. Signed by the artist upper right. *13 x 10 cm (5 x 4 inches)*.

Austrian, (1867-1953). **\$4000 - \$5000**

♣ Provenance: Sotheby's New York, 27th January, 2007, lot 849.



**199 PRIECHENFRIED, ALOIS HEINRICH.**

Portrait of a Rabbi. Oil on turned wooden panel. Signed by the artist upper left. *13 x 10 cm (5 x 4 inches)*.

Austrian, (1867-1953). **\$4000 - \$5000**



**200 LILIEN, EPHRAIM MOSES.** Yemenite hookah-smoker. Etching. Signed by the artist in pencil lower right. *Framed. 10 x 12 inches.*

c. 1920. **\$300 - \$500**



**201 BUDKO, JOSEF** Woodcut. Signed by the artist in Hebrew and Latin letters and also "Probedruck." *11.5 x 19.5 inches (29 x 49.5 cm). Framed.*

1930's. **\$300 - \$500**

**202 STRUCK, HERMANN.** Portrait of Rabbi Leo Jung(?). Charcoal. Signed and dated by the artist in pencil below in Hebrew and English. *Clean tear through center. 19 x 16 inches (41 x 47 cm) sheet size.*

New York, 1928. **\$1000 - \$1500**



**203 STRUCK, HERMANN.** Profile portrait of Dr. Sigmund Freud. Lithograph, initialed in the plate. Signed by the artist in pencil lower right and titled on verso. *Marginal stains. 12 x 9 inches (30.5 x 23.5) cm sheet size.*

1914. **\$500 - \$700**

♣ An uncommon portrait of the great psychoanalyst, Sigmund Freud (1856-1939).



**204 STRUCK, HERMANN.** Burial-site of R. Elijah, The Gaon of Vilna. Lithograph. Signed by the artist in pencil lower left. Titled in German on verso. *8.5 x 11 inches (21.6 x 27.9) cm sheet size.*

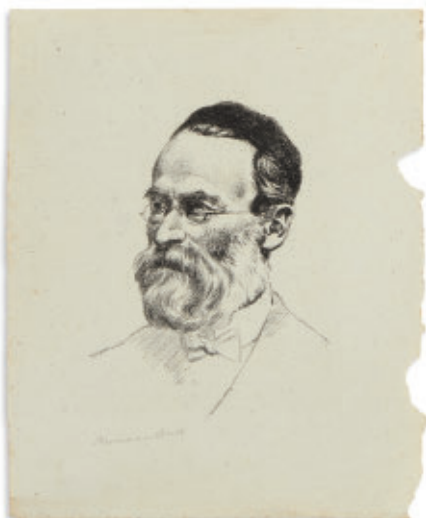
1920's. **\$400 - \$600**



**205 STRUCK, HERMANN.** Portrait of Rabbi Moshe Shmuel Glasner, Chief Rabbi of Klausenburg. Lithograph. Signed by the artist in pencil below. Titled in German on verso. *8 x 6 inches (20 x 16) cm sheet size.*

1920's. **\$400 - \$600**

♣ Rabbi Moshe Shmuel Glasner (1856–1924) served as chief rabbi of Klausenburg (Kolozsvár in Hungarian, Cluj in Romanian) from 1877 to 1923. In 1923 he left Klausenburg for Jerusalem where he died. He is best known as the author of *Dor Revi'i*, a commentary to Tractate Chullin and as a founder of the Mizrahi movement. His mother, Raizl (née Ehrenfeld), was the oldest granddaughter of the Chasam Sofer.



**206 STRUCK, HERMANN.** Portrait of Dr. Joseph Hirsch Dünner, Chief Rabbi of Amsterdam. Lithograph. Signed by the artist in pencil below. *Right margins torn. 8.5 x 7 inches (22 x 18) cm sheet size.*

1920's. **\$300 - \$500**

♣ Rabbi Yosef Tzvi HaLevi Dunner (1833-1911) was a pillar of Orthodox Jewry in Western Europe.





**207 STRUCK, HERMANN.** Portrait of Rabbiner Dr. Esriel Hildesheimer. Lithograph. Numbered (11/30) and signed by the artist in pencil below. Titled in German on verso. *6.5 x 8.5 inches (21.5 x 17.5 cm) sheet size.*

1920's. **\$300 - \$500**

♣ Rabbi Azriel Hildesheimer (1820-99) was a pioneering moderniser of Orthodox Judaism in Germany.



**208 STRUCK, HERMANN.** Portrait of Rabbiner Samson Raphael Hirsch. Lithograph. Numbered (23/30) and signed by the artist in pencil lower left. *8.5 x 7 inches (22.6 x 18.2 cm) sheet size.*

1920's. **\$300 - \$500**



**209 BENDER, STANISLAW** (1882-1921). Group of six Giclée images, after paintings by this Polish-Jewish artist. *Each approx. 9 x 13 inches. Framed.*

**\$600 - \$900**

♣ **ACCOMPANIED BY:** Isidor Kaufmann. Jewish street scene. Single plate from his 1925 portfolio. Framed.

**210 (SYNAGOGUE SCENES)** Two framed images. Oil on ivory, indistinct signature far right. Attractively framed. *5.5 x 3.5 inches image size (each).*

20th-century. **\$300 - \$400**





- 211 **SILVER TORAH CROWN** In the 18th-century Italian style. Executed by Michael Strauss Silversmiths, New York. Engraved: "Keter Torah." 9 x 8.5 inches (23 x 21.5 cm).

**\$5000 - \$7000**

✦ In the style of Andrea Zambelli L'Honnesta."

See Metropolitan Museum of Art, New York: [www.metmuseum.org/art/collection/search/239512?searchField=All&sortBy=Relevance&ft=Andrea+Zambelli+L%27Honnesta&offset=0&rpp=20&pos=1](http://www.metmuseum.org/art/collection/search/239512?searchField=All&sortBy=Relevance&ft=Andrea+Zambelli+L%27Honnesta&offset=0&rpp=20&pos=1).

And Sotheby's, The Steinhardt Collection: [www.sothebys.com/en/auctions/ecatalogue/lot.113.html/2013/a-treasured-legacy-steinhardt-n08961](http://www.sothebys.com/en/auctions/ecatalogue/lot.113.html/2013/a-treasured-legacy-steinhardt-n08961).





**212 PAIR OF YEMENITE PARCEL-GILT SILVER TORAH FINIALS.** Consisting of a large sphere topped by as smaller sphere. Further decorated with a finial and hanging chains. Engraved with Hebrew dedication. *H: 11 inches (28 cm).*

19th-century. **\$6000 - \$9000**

🕯️ **PROVENANCE:** J. Greenstein Judaica, 14th May, 2018, Lot 123.

**213 ISRAELI SILVER TORAH SHIELD.** Rectangular form, hung with twelve cartouches each bearing symbol of one of the Twelve Tribes and so entitled below in Hebrew. Marked on verso. *9 x 13 inches (22.5 x 33 cm).*

**\$500 - \$700**



**214 LUDWIG WOLPERT DESIGNED SILVER TORAH SHIELD.** Of cartouche form, framed with pierced Hebrew text of Deut. 30.19 ("Uvocharta Bechayim...") Center set with seven applied shields featuring the Seven Species of the Holy Land, each appropriately titled in Hebrew. Marked: "Sterling Portugal." *8.5 x 9 inches (21.5 x 22.8 cm).*

**\$3000 - \$4000**

• For another example see: Abram Kanof, *Jewish Ceremonial Art and Religious Observances* (1980) p. 229 (pl. 239).

**215 LUDWIG WOLPERT DESIGNED SILVER TORAH CROWN.** Composed of arches alternating with twelve shaped shields featuring the symbol of each of the Tribes of Israel. The lower band pierced with Hebrew lettering from Deut. 4:44 ("Vezoth HaTorah asher Sam Moshe ...") Hung with four bells. Personalized family inscription (dated 1973). *H: 9.5 inches (24.3 cm). Diam: 10 inches (25.5 cm).*

**\$4000 - \$6000**

• For another example see: Abram Kanof, *Jewish Ceremonial Art and Religious Observances* (1980) p. 229 (pl. 239).







**216 CONTEMPORARY SILVER SPICE CONTAINER.** Of book-form. Hinged lid featuring rampant lions flanking the Decalogue; secondary hinged lid with Hebrew blessing for spices. 3 x 4 inches.

**\$300 - \$500**

♣ After a design by Ludwig Wolpert.



**217 CONTEMPORARY SILVER SPICE TOWER.** Tower form, central section hung with four bells and set with hinged door, surmounted by cupola and flag. Marked: M. Blizinski. H: 11 inches (28 cm).

**\$1200 - \$1800**



**218 TALL CONTEMPORARY SILVER SPICE TOWER.** Traditional tower form, central section set with hinged door, surmounted by as many as four galleries topped by cupola and flag. Each gallery with bells on all four sides. H: 15 inches (39 cm).

New York, 1980's. **\$4000 - \$6000**

**219 YAACOV AGAM REVOLVING SABBATH GOBLET.**

Silver-gilt kiddush cup set within revolving Agam serigraph ("Agamograph") contained in lucite cylinder. Agam's Hebrew calligraphy imprinted on top of the cylinder as a mirror image of the blessing over the wine; the letters of which are reflected onto the golden rim of the cup. One of 1800, numbered and signed by the artist. *5.9 x 3.1 x 3.1 inches (15 x 8 x 8 cm).*

c. 1990. **\$800 - \$1200**

♣ A Star-of-David appears when the cup is spun.



**221 CARMEL SHABI DESIGNED TALL SILVER-GILT SABBATH KIDDUSH CUP** Marked on base. *H: 8.5 inches (21.5 cm).*

Israel, 1993. **\$1000 - \$1500**

**220 ISRAELI SILVER-GILT SABBATH KIDDUSH CUP**

Hammered bowl set on articulated stem featuring the Hebrew words from Psalms 104:16. Marked on base "Bier, Jerusalem." *H: 6 inches (15 cm).*

**\$300 - \$500**







**222 CARMEL SHABI DESIGNED SILVER-GILT SPICE CONTAINERS: A SUITE OF THREE.** Pull-off tops surmounted by precious stone. Each marked on base. *H: 7 inches (17.7 cm).*

Israel, 1991, 2006 and 2008. **\$2000 - \$3000**



**223 RAFI LANDAU DESIGNED SILVER WASHING-CONTAINER** For the ritual washing of hands. Modernist design cut with Hebrew lettering (Psalms 134:2) "Lift up your hands in holiness." *H: 5 inches (12.5 cm).* Marked.

Israel. **\$1000 - \$1500**



**224 CONTEMPORARY SILVER HADASSIM HOLDER** Separates at center. *L: 17 inches (43 cm).*

**\$500 - \$700**

♣ An accoutrement that is primarily utilized by Chassidic Rebbes.



**225 CONTINENTAL SILVER SPICE TOWER.** Filigree hexagonal central section set on star-shaped support. Removable tower form top. *H: 9.5 inches (25 cm).*

Late 19th-century. **\$600 - \$900**



**226 CONTINENTAL SILVER CHANUKAH LAMP** Bench form lamp with detachable row of eight oil urns and removable covers with wick apertures, the whole set on four ornamental feet; back wall consisting of theatrical drapery crowned with central coronet. A cast peacock, its feathers spread in an arresting array, stands behind the open curtain. Detachable servant light. Marked. *12 x 12 inches.*

**\$2000 - \$3000**

♣ For a similar lamp, see Kiev Museum Catalogue, Historical Treasures of the Ukraine (2000) p. 277.





**227 SILVER CHANUKAH LAMP "ALT-WIEN"** Row of spoon-form oil troughs, repousse backplate. Lacks servant light. Marked. *6 x 11 inches*.

Late 19th-century. **\$3000 - \$5000**



**228 CONTINENTAL SILVER SABBATH CHALLAH KNIFE** Handle in shape of a Challah, verso with Sabbath domestic scene and appropriate Hebrew verses. *L: 13 inches (34 cm)*.

20th-century. **\$300 - \$500**



**229 GROUP OF FOUR RITUAL SHECHITAH KNIVES.**

Collection of four Shechitah knives (Chalif). Two housed in custom wooden cases, and two housed in custom cases marked "Schmotzer Janos, Budapest." Length of knives: *19 and 12 inches*.

20th-century. **\$400 - \$600**

♣ The knife utilized by a Shochet in performing ritual slaughter must be handmade, its blade wholly sharp and smooth, with a flat end. Different animals require different knives: The chalif is approximately two-thirds the size of the animal's neck. This collection of knives includes those suitable for shechitah for chicken, lamb and cow.

Provenance: The late Rev. Chaim H. Zack, Eastbourne (East Sussex), England.



**230 DANISH PEWTER CHARITY CONTAINER.** Art-Nouveau container in form of a graceful house, with stylized depictions of doorway on front and back, the roof engraved with bands resembling tiles and set with coin slot. Danish inscriptions across lintel: "To the Society for the Care of the Sick." Engraved sides: "Praiseworthy is he who looks after the poor" (Psalms 41:2) in Hebrew and Danish. On base, removable disc marked with makers' initials. 4 x 2.5 inches (11 x 7 cm).

Copenhagen, c. 1900. **\$2000 - \$3000**

⚠ This unusual charity box was created to replace the older containers of an elite Bikur Cholim Society "Tiferes Jedidim" established in Copenhagen in 1821.

A limited number of some 60 or so were manufactured. Two Jewish Danish artists cooperated in the design: Siegfried Wagner (1878-1952) and Mogens Ballin (1872-1914).

For another example of this fine charity container, see Mirjam Gelfer-Jorgensen, *Danish Jewish Art* (1999) pp. 311-13.

See also EJ Vol. III: cols. 596, 612 and "Mogens Ballin's Workstatt" in: *Dekorativ Kust* (Munich, April, 1902) pp. 244-50; and Weilbach's *Kunstnerleksikon* (Denmark, 1947) Vol. I, pp. 59-60 (Ballin) and Vol. III, 458-59 (Wagner).

About the Society Tiferes Jedidim and the replacement of their charity boxes by those created by Ballin, see *Sygeplejeselskabet for det Mosaiske Troessamfund i Kobenhavn, 1821-1921*, especially p. 9.

For another such charity container recently sold in the Arthur Marx Collection, see <https://www.sothebys.com/en/buy/auction/2019/sacred-splendor-judaica-from-the-arthur-and-gitel-marx-collection/a-danish-pewter-charity-box-designed-by-siegfried? locale=en>.



**231 BEZALEL MINIATURE SILVER SNUFF / PILL BOX.** Filigree on all sides, hinged lid set with arched ivory plaque entitled "The Shadchan." Marked. 1.5 x 2.5 inches.

Early 20th-century. **\$3000 - \$5000**





**232 COLLECTION OF MINIATURE MENORAHS.** Wonderful collection of c. 32 miniature (and slightly larger) Chanukah lamps. Silver, bronze and others.

20th-century. **\$3000 - \$5000**



**233 GROUP OF MINIATURE JUDAICA OBJECTS.**

Including Megilath Esther; Purim grogger; Sukoth snuff-box; articulated fish (2); wine coaster (2). Silver, silver-plate, etc.

20th-century. **\$300 - \$500**

**234 AMERICAN SILK MATZAH COVER.**

Issued as a gift to its supporters by Yeshiva Chaim Berlin, New York. Text in Yiddish, Hebrew and English. Features Jewish and American flags and images of the Yeshiva buildings. Diameter: 16 inches. Framed.

1927. **\$300 - \$500**



**235 PAIR OF CONTINENTAL SILVER-PLATED SABBATH CANDLESTICKS.**

Of bulbous form, set on square base with grapevine feet. Height: 14 inches (37 cm).

20th-century. **\$400 - \$600**



**236 SYNAGOGUE DECALOGUE.** Heavy metal Ten Commandments with applied gold-colored metal Hebrew letters. Twin hooks on reverse. 23.5 x 23.5 inches.

American(?), 20th-century. **\$400 - \$600**



— END OF SALE —

## אינדקס מקוצר של הספרים וכתבי-היד העבריים עם מספרי פריט

### מכתבים וכתבי-יד של רבנים ואדמו"רים (לפי שם המחבר)

- |  |   |
|--|---|
| היימן, שלמה (ראש ישיבת תורה ודעת) 58                 | אבוחצירא, יעקב (אביר יעקב) 18                   |
| הירש, שמשון רפאל (רבה של פרנקפורט) 60                | אבוחצירא, ישראל (באבא סאלי) 19                  |
| הכהן, צדוק (פרי צדיק) 112                            | אזולאי, חיים יוסף דוד (חיד"א) 25                |
| הכהן, שלמה (ר' שלמה'לי מווילנה) 49                   | אטלינגר, יעקב (ערוך לנר) 32                     |
| הלברשטאם, אלישע (ראב"ד גורליץ) 51                    | אלישיב, שלמה (לש"ם) 30                          |
| הלברשטאם, בן-ציון (קדושת ציון) 53                    | אלתר, אברהם מרדכי (אמרי אמת) 20                 |
| הלברשטאם, חנה (אדמו"ר מקולושיץ) 52                   | אלתר, פנחס מנחם (פני מנחם) 21                   |
| הלברשטאם, יחזקאל שרגא (דברי יחזקאל) 50               | אסאד, יהודה (מגדולי רבני הונגריה) 24            |
| הלברשטאם, יקותיאל יהודה (אדמו"ר מצאנז-קלויזנבורג) 55 | אפשטיין, ברוך הלוי (תורה תמימה) 31              |
| הלברשטאם, שלמה (אדמו"ר מבאבוב) 54                    | אריק, מאיר (מגדולי רבני גליציה) 23              |
| השיל, משולם זוסיא (אדמו"ר אפטא-זינקוב) 59            | ארקוולטי, שמואל. פדובה, שס"ז 22                 |
| וולקין, אהרן (ראב"ד פינסק-קרלין) 106                 | בידרמן, דוד צבי שלמה (אדמו"ר מלעלוב) 28         |
| וייס, יצחק אייזיק (חקל יצחק) 109                     | ברזובסקי, חיים נח (נתיבות שלום) 26              |
| וילובסקי, יעקב דוד (רידב"ז) 110                      | ברלין, נפתלי צבי יהודה (נצי"ב) 27               |
| וינברג, אברהם (אדמו"ר מסלויס) 108                    | גווירצמן, משה יצחק (אדמו"ר מפשעווארסק) 40       |
| וסרמן, אלחנן (ראש ישיבת ברנוביץ') 107                | גוטרמן, אהרן מנחם מנדל (אדמו"ר מרדזימן) 45      |
| זונפלד, יוסף חיים (ראב"ד העדה החרדית) 93             | גורדון, אליעזר (ראש ישיבת טלז) 41               |
| טברסקי, אהרן (אדמו"ר מצ'רנוביל) 102                  | גרוזובסקי, ראובן (ראש ישיבת תורה ודעת) 44       |
| טברסקי, דוד (אדמו"ר מזלטיפולי) 103                   | גרינואלד, יהודה (ראב"ד סאטמר) 43                |
| טברסקי, פנחס (אדמו"ר מרחמסטריווקא) 104               | גרינפלד, שמעון (מהרש"ג) 42                      |
| טברסקי, ציפורה (אשת האדמו"ר מסקווירא) 105            | דנציגר, אברהם חיים (אדמו"ר מאלכסנדר) 29         |
| טייטלבוים, אהרן (אדמו"ר מוואלוב) 100                 | האלשטוק, יחזקאל (אדמו"ר מאוסטרובצה) 57          |
| טייטלבוים, חיים צבי (אדמו"ר מסיגט) 97                | האלשטוק, מאיר יחיאל הלוי (אדמו"ר מאוסטרובצה) 56 |
| טייטלבוים, יואל (ויואל משה) 99                       | הגר, אליעזר (דמשק אליעזר) 48                    |
| טייטלבוים, יקותיאל יהודה (אדמו"ר סאטמר) 98           | הגר, חיים מאיר (אדמו"ר מויז'ניץ) 47             |
| טייטלבוים, משה (ברך משה) 101                         | הגר, ישראל (אהבת ישראל) 46                      |
| יוסף, יעקב (רב ראשי של ניו יורק) 111                 | הורוביץ, אלטר יחזקאל אליהו (אדמו"ר מדז'יקוב) 61 |
| כהנמן, יוסף שלמה (ראש ישיבת פוניבז') 62              |   |



- לאווי, אשר סגל (דיין של קאלוב) 68  
ליבוביץ, ברוך בער (ראש ישיבת קמניץ) 66  
לייזר, יעקב (אדמו"ר מפשעווארסק) 67  
מלצר, איסר זלמן (ראש ישיבת עץ חיים) 70  
מנהיימר, יצחק נח (רב בווינה) 69  
סולובייצ'יק, חיים (רב חיים בריסקער) 92  
סופר, שמחה בונים (שבט סופר) 91  
פולונסקי, שמשון אהרן (הרב מטפליק) 77  
פופקא, אריה לייב (בן הבכור של החפץ חיים) 78  
פינקל, אליעזר יהודה (ראש ישיבת מיר) 33  
פיק (ברלין), ישעיה (ראב"ד ברעסלוי) 76  
פנט, יצחק יחיאל ויחזקאל (אדמו"ר מדעש) 71  
פרוסקין, פסח (ראש ישיבת קוברין) 79  
פרידלנדר, צבי הירש (אדמו"ר מליסקא) 34  
פרידמן, אברהם יעקב (אדמו"ר מסדיגורה) 35  
פרידמן, דוד (קרלינער) 38  
פרידמן, דוד משה (אדמו"ר מצ'ורטקוב) 37  
פרידמן, ישראל (אדמו"ר מבויאן). 39  
פרידמן, משה שרגא פייביש (אדמו"ר מהוסיאטין) 36  
פרלוב, אברהם אלימלך (אדמו"ר מקרלין) 74  
פרלוב, אלתר ישראל שמעון (אדמו"ר מנובומינסק) 73  
פרלוב, משה (אדמו"ר מסטולין) 75  
פרצוביץ, נחום (ראש ישיבת מיר) 72  
קלמנוביץ, אברהם (ראש ישיבת מיר) 63  
קמאי, אברהם צבי הירש (רב אחרון של מיר) 64  
קרליץ, אברהם ישעיה (חזון אי"ש) 65  
רבינוביץ, יצחק יעקב (רב איציל'ה מפוניבז') 81  
רבינוביץ, שלמה חנוך (אדמו"ר מראדומסק) 80  
רוזן, יוסף (הגאון הרוגוצ'ובי) 83  
רוטנברג, פנחס שלום (אדמו"ר מקוסון) 84  
רוקח, ישכר דב (אדמו"ר מבעלז) 82  
שוורץ, יוסף הכהן (רבה של גרוסווארדיין) 88  
שטיינר, ישעיה (ר' ישעיה'לה מקרסטיר) 96  
שטייף, יונתן (הוויינער רב) 95  
שיק, משה (מהר"ם שיק) 85  
שניאורסון, יוסף יצחק (אדמו"ר מלובביץ') 86  
שניאורסון, מנחם מנדל (אדמו"ר מלובביץ') 87  
שפירא, ישראל (אדמו"ר מבלאז'וב) 94  
שצקס, משה (הרב מלומז'ה) 89  
שקופ, שמעון (שערי ישר) 90

## כתבי-יד אחרים

- דרך עץ חיים, ישראל פאש. קישקעריש, תקפ"ה 3  
הזכרת הנשמות. (פירט), תקכ"ב 9  
הזכרת הנשמות. טוטקומלוש, תרס"ו 6  
כתב יד על הלכות אבלות, המאה ה-19 12  
מעמארבוך של ק"ק פיורדא. פירט, ת"י-תקכ"ח 5  
(סדר סליחות- חברה קדישא). פולין, תקל"ח 8  
סדר פיטום הקטורת. ישראל 17  
ספר תורה בכתב-יד צפון אפריקאי. (טוניסיה), 16  
פנקס ק"ק וואשילוו. תר"י 14  
פנקס של החברה קדישא. קאפעש, תרכ"ו-ס"ח 7  
קול תחינה ומנהגים לפי מנהג ליסבון. תרס"ח 11  
תהלים. מעהרן, תקע"ד 15  
תקנות חברה קדישא דבמברג. תקל"ח-תקנ"א 4

## ספרים עבריים מודפסים (לפי שם הספר)

- אור ישראל, ישראל ליפשיץ. קליווא, תק"ל 182  
ברית יצחק. אמשטרדם, תקכ"ח 190  
הגדה של פסח, ארתור שיק. לונדון, תרצ"ט 159  
זיכרון תרועה, יצחק אייזיק פרידמן. אמשטרדם,  
תקצ"א 183  
חמישה חומשי תורה. אמשטרדם, תס"א 148  
חפץ חיים, ישראל מאיר הכהן. וילנה, תרל"ג 181  
ליקוטי אמרים, ש"ז מליאדי. זולקיב, תקס"ה 152  
ליקוטי אמרים, ש"ז מליאדי. זולקיב, תקצ"ט 151  
מגילת איבה, תוספות יום-טוב. וינה, תרי"א 160  
מספד תמרורים, שלמה זלמן ויטקובסקי. אלטונה,  
תרי"ג 192  
מעבר יבק, אהרן ברכיה בן משה ממודנה.  
אמשטרדם, תצ"ב 145
- משנה תורה, רמב"ם. לונדון, תרכ"ג 184  
סדר עולם רבה, גר"א. שקלוב, תקס"א 158  
סדר תפילות לפי מנהג ק"ק ספרד ופורטוגל (עם  
תרגום לאנגלית). לונדון, תקמ"ט 144  
סוד השם, דוד לידא. וינה, תקצ"ז 10  
צמח דוד, דוד די פומיס. ויניצאה, שמ"ז 157  
קראה נאמנה, ש. אוטולנגי. ויניצאה, תע"ה 187  
רוח חיים, בנימין רבינוביץ. וורשה, תרי"ד 189  
רזיאל המלאך. אמשטרדם, תס"א 180  
תפילה לעצירת המגיפה. טריאסטה, תרט"ו 188  
תפתח ערוך, משה זכות. מעץ, תקל"ז 193  
תקוות ישראל, מנשה בן ישראל (אנגלית). לונדון,  
תי"ב 185

## קטגוריות אחרות

- אומנות 195-209  
אמריקנה 113-141  
ארץ ישראל 176-179  
יודאיקה 210-236  
שואה 161-175  
תקנות וספרי זיכרונות של חברות קדישא 3-9



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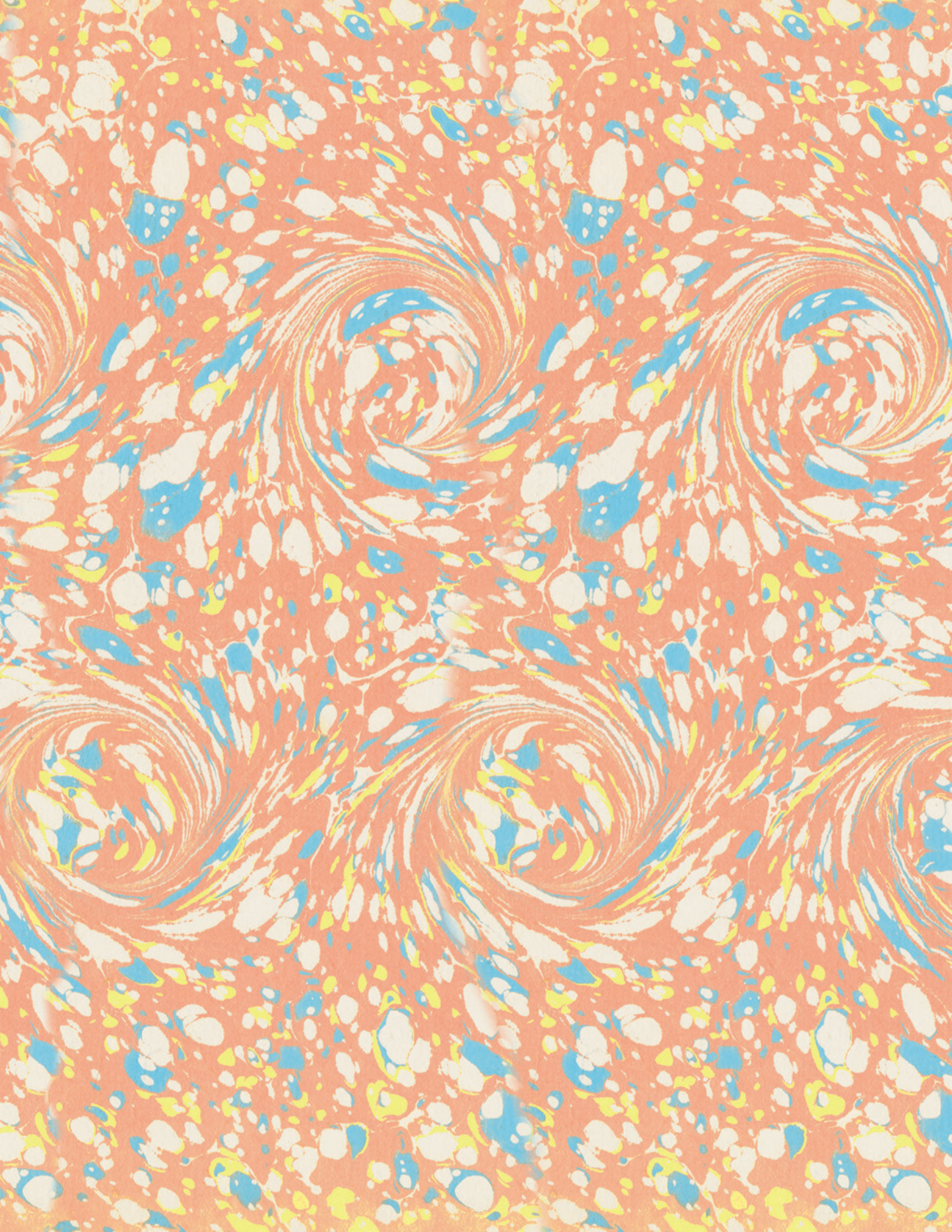


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